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Christian work as a vocation

Christian Service Series

EDITED BY

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Professor of the Philosophy of Religion and Religious Education, Yale University

CHRISTIAN WORK AS A VOCATION

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EDITOR'S PROSPECTUS

In many colleges and universities voluntary work in moral and religious education is done as distinct from the formal and often required work in Ethics, the Psychology and Philosophy of Religion, and Biblical Literature. This work relates more especially to the development of the moral and religious life of the student and his preparation for Christian service in the community. In many institutions it is carried on under the direction of the college or university Christian Association. It seems eminently desirable that a Literature specially adapted to this kind of college work should be available. The *Christian Service Series* is designed to meet this educational need.

Furthermore, all of the great Christian Callings are increasingly recruiting their leaders from college men and women. Indeed, several of these professions practically secure all of them from college ranks. This makes it desirable, in fact necessary, that there should be a Literature explaining the nature of these Callings, the opportunities they furnish for the highest kind of service, the qualifications necessary for success in them, and the imperative call to college men and women to supply the demand for efficient leadership in these various forms of Professional Christian work. Such a Literature would be used in discussion groups in connection with the college or university Christian Association. The *Christian Service Series* makes provision for this need also.

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E. HERSHEY SNEATH.

PREFACE

The two books entitled "Christian Work as a Vocation" and "Modern Christian Callings" aim to acquaint the reader with the nature and opportunities of the leading Christian Callings and the personal and educational qualifications necessary for success in them. The work of these professions is so important for the individual and for society, and the demand for specially trained men is so great, that it is hoped these two books of this kind will prove helpful to young men contemplating some form of such service as a life work as well as to the organizations that represent these Callings in their efforts to secure recruits. These books are designed primarily for use among college men. "Christian Work as a Vocation" deals with the Ministry, the Foreign Missionary Field and the Young Men's Christian Association. "Modern Christian Callings" treats of Biblical Teaching in School and College, Executives in Church Enterprises, and Social Service.

E. Hershey Sneath.

Yale University, *February* 22, 1922.

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I

THE MINISTRY

By

Henry Hallam Tweedy

CHRISTIAN WORK AS A VOCATION

THE MINISTRY

Contrasting Views of the Ministry

PHILLIPS BROOKS once remarked, "I pity the fellows who are not parsons." This exclamation sprang from no condescension toward other occupations. To Brooks's mind all honest work was a kind of divine service, all loving labor holy; and painter and physician, banker and bishop, carpenter and king ranked the same with God. But the work of the modern minister was so inspiring and so joyous, so magnificent in its opportunities and so rich in its rewards, that in his big-heartedness he wished that every man might share in its gladness and its glories, and taste the fullness of the life that made his own cup of thankfulness overflow.

In this testimony he is joined by a great company of witnesses. If any man had reason to be miserable as a minister, it was Paul. Slanders, plots against his life, shipwrecks, scourgings, stonings, and imprisonments might well make any man eager to sing the praises of another and happier calling. And yet the first great preacher of Christianity went jubilantly on his way, crying, "Woe is me if I preach not the Gospel!" From his day to our own the lives of true ministers, men like Augustine and Luther and Wesley and Robertson and Spurgeon, have borne the same testimony. "There is nothing on earth comparable to it," said Dr. R. W. Dale to

the Yale students. "Whatever genius you have, whatever learning, whatever native moral force, whatever energy of spiritual inspiration, will all find their freest and loftiest service in the work to which you are consecrated." "I suppose I have had as many opportunities as any man here, or any living man, of what are called honors and influence and wealth," said Henry Ward Beecher to the same company. "The doors have been opened, the golden doors, for years. I want to bear testimony that the humblest labor which a minister of God can do for a soul for Christ's sake is grander and nobler than all learning, than all influence and power, than all riches." In spite of his hardships and sufferings in Africa, David Livingstone found his work so full of joy and so rewarding that he once exclaimed, "I never made a sacrifice in my life!" "There is no other calling in which a man can make his life count for more than in the Christian ministry," writes Dr. Charles E. Jefferson, of the Broadway Tabernacle. "In no other profession is the mind given so broad a scope for its activities, and in none other are there such rich and abiding rewards for the heart." Another describes it as "the chance to have a share in real life—the whole of it, not some mutilated segment—a share in its joys and its sorrows, its problems and its pains, its hopes and its victories; the chance to have a part in every good enterprise of the common life; the chance to work in the laboratory of brotherhood, to stand on the vantage ground of the new order, to be a pioneer, a herald, a soldier of the common good."

Yet the fact remains that when the ordinary college student faces the choice of a life work, the ministry is not the calling which he views as the greatest, and which he lays aside only because he is not talented enough and good enough to undertake it. On the contrary, he is apt to regard it very much as a certain small boy did, who dismissed the suggestion that he become a minister with the remark that he wanted to be of some practical use

in the community. Many business men are inclined to look upon the calling with superciliousness. In their judgment the task of the ordinary minister is hardly "a man's job." To deliver two brief addresses on Sunday, give elementary instruction in morals to children, and visit the sick and aged is so easy as to be something of a sinecure. To be sure, as long as people are born and marry and die, some one must attend to the ceremonials with which society, with or without reason, has seen fit to invest such occasions. But these duties may well be left to the less vigorous and industrious males. They laugh at the quip of Sidney Smith, that human society is made up of three sexes—men, women, and ministers. By some the minister is supposed to be unreceptive to the newest truths of science and philosophy. As for business ability and hard-headed common sense, the popular impression is that the minister is impractical and visionary. In the novel and on the stage he is, as a rule, rather mercilessly lampooned. It is quite evident that if men who ought to know most about their own calling are right, the work of the ministry needs to be reinterpreted, and its character and opportunity brought to bear upon the brainiest and best of our young men.

I. NECESSITY OF THE PROFESSION

Definition of Religion. In considering the work of the ministry one needs to note, first of all, the fundamental fact that the reason for the existence of the profession is the great experience of humanity which we call religion. To the student it is one of the most important factors with which he must reckon. In it he sees perhaps the deepest revelation of human nature, and certainly one of the strongest forces in the evolution of human society. To its adherents it is nothing less than the supreme value in life. Indeed, according to Jesus, in whom we see religion in its noblest and purest form, it is life, life at its

highest and best; not always a mystical experience, not merely a creed or a system of theology, but the absolutely normal life of the human organism. When Jesus defined himself, it was not in terms of the Logos doctrine, or the Virgin Birth, or the hypostases and essences of Athanasius. It was enough to say, "I am the Way, the Truth, and the Life." In attempting to make clear his mission, his most characteristic sayings are not such as remind us of the theological formulæ which his followers built up around him. They are typified rather by such a word as, "I am come that they might have life, and have it abundantly." Paul follows his Teacher when he defines the religion he preached as "the life that is life indeed"; and Max Mueller rightly paraphrases Paul's conception of his experience as "the life of God in the soul of Man."

Historically we run through a long course of development before we reach the purity and grandeur of this ideal. Fetichism, ancestor worship, priestcraft, strange conceits and horrid practices abound; but such phenomena are only what was to be expected, the froth and foam of an advancing wave. Ethics has gone through a similar evolution from the conscience of the cave-man to the standards of Martineau. Astrology and astronomy, demonology and medicine, alchemy and chemistry are close relatives. The old theological theories are no more absurd than the old geological theories, with their flat earth and solid sky, supported on the back of a giant, elephant, or tortoise. Great movements must be judged by their highest achievements and ripest fruits, rather than by their rude beginnings, mistaken policies, abortive failures, excrescences, and diseases. Religion at its best is the only phase that is worth discussing; and in the eyes of all unprejudiced scholars that is seen most clearly and convincingly in the life of Jesus Christ.

Importance of Religion. If this is true, then religion is simply the greatest thing in the world, the inestimable

treasure which all the world's a-seeking. The religions of the past and of the present are man's attempts to attain the fullness of life. These attempts, as has been said, have in part determined the course of history and molded the forms of our civilization. You cannot understand China without Lao-tze and Confucius. Brahminism and Buddhism have fashioned India. Mahomet's conception of life, present and future, fires millions of Orientals to-day. Japan has been described as a nation hunting for a religion. At the dedication of a Chinese Y. M. C. A. dormitory Count Okuma, the Premier as well as the founder and head of the liberal party, said: "The fatal defect in the teaching of the great sages of Japan and China is that, while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the sage of Judea, by whom alone the necessary moral dynamic is supplied." As for Christianity, it has written its records everywhere. The art galleries of Europe are unintelligible without it. Modern music, through the work of such pioneers as Palestrina and Bach, may almost be called its gift to the world. Religion carved itself in the pylons of Luxor and the pillars of the Parthenon, in the lace-work of Milan and the towers of Chartres. Literature is flooded with its spirit. Its marks are on the constitutions of our governments. It has been the well-spring of some of the world's most brilliant and impassioned oratory. Philanthropy, education, industrial development are all debtors for its inspiration and guidance. In the deepest sense it is the basis of civilization. This is not the place to prove these statements. They challenge denial. But whether a man be an atheist or an agnostic, an indifferentist or a zealot, religion is a force to be reckoned with. It is not a matter to be given over to ignoramuses and incompetents. It demands the

attention, understanding, and loyal service of the keenest minds and greatest geniuses in all lands.

Christianity. Now in the civilization of Europe and America, while we are interested in all religions as more or less perfect manifestations of this divine life, the only religion with which we are vitally and practically concerned is Christianity. In it are incarnated the virtues of all the others. If at certain times and among various folk it shares some of their faults, these are not intrinsic in the life itself. This is nothing more nor less than sincere and intelligent friendship with God and with Man, according to the teachings and pattern of Jesus. Whatever in creed or in ecclesiastical rite or in polity expresses and furthers this is good and necessary; the rest is non-essential or negligible so far as "the life that is life indeed" is concerned.

The Church. In its course through the ages Christianity has overrun all its banks and flooded all regions of society. There is nothing in the social life of man on which it has not exerted an influence, nothing on which it is not at work to-day. Nevertheless the fact remains that the organization most indispensable for its existence and effectiveness, the main institution through which it functions, is the Church. Paul called this "Christ's body"; that is, the visible and tangible human organism in which, for the most part, the Spirit of Christ lives and speaks and makes itself felt. As such the Church is of tremendous importance to the well-being of mankind. It is this which makes it indubitably the greatest public educator in morals. It is this which has led it to found most of our schools and colleges, and to exert such a mighty educational influence at home and abroad. It is the main supporter and director of all our philanthropies,—charity organizations, orphanages, hospitals, settlements, and the countless other forms of organized benevolence. It is the greatest power back of movements to eradicate the evils of our industrial situation, to better prison conditions,

further temperance, prevent poverty, blot out the social evil, and accomplish all political reforms. It has wrought the miracles of home and foreign missions. It is the guardian of humanity's supreme values, the leaven of the nations, the chief mediator of individual and social salvation, the one voice raised publicly and persistently for God.

The Minister. With all the religious work done by laymen—and fortunately this is increasing—the leadership of this highest form of organized religion falls naturally upon the minister. It is not that he is the only priest and prophet in society. The titles belong to all believers who are fitted and willing to perform those functions. Men manifestly ordained of God are found in the business world and in the ranks of our editors, teachers, novelists, dramatists, social workers, and other professional men. England reckons among her seers John Bright and John Ruskin as well as R. W. Dale and Charles H. Spurgeon, while our own land blazons upon the roll of her prophets of the Kingdom William Lloyd Garrison and Abraham Lincoln as well as Henry Ward Beecher and Phillips Brooks. But in the Church the supremacy in teaching and in administration belongs to the head-worker, and it behooves the world to see that this important position is given only to the best men. The health and effectiveness of any organization depends upon its leaders, and in none other is this leadership so vital as in the Church. The politician may conduct a victorious campaign in which he is far from being the ideal of his constituents. But the minister must in some compelling degree exemplify the truth which he preaches, impart the divine life by a kind of spiritual contagion, and be, so far as in him lies, "an example to them that believe, in word, in manner of life, in love, in faith, in purity." Communal leadership, such as the Friends have tried, seriously limits both influence and activity. Ignorant leadership will deservedly reap contumely and scorn.

Weak leadership means certain defeat. Selfish and formal leadership spells stagnation, while vicious leadership will inflict tragedy upon all that good men hold dear. When the leadership of the Church declines, the best life of the people declines. Witness the conditions during the dark ages and the spiritual depression of the eighteenth century. One of the supreme needs of the world in this great crisis of history is a ministry manned by men who are equal to their task.

II. CHARACTER AND SCOPE OF THE WORK

(a) *Preacher.* With this glimpse of the importance of the ministry in mind, we turn to the character and scope of the minister's task. Its breadth and glory are at once apparent. First of all, the minister is a preacher. He is the lineal descendant of the prophets of Israel and of all lands, the proclaimer of religious truth—indeed, of all truth in so far as it bears upon character. In this sense he is the modern spokesman for God. It is not a matter of writing cultured essays; there are enough of these in a multitude of magazines: or of delivering eloquent orations; these are not the things most needed, and no man can hope to prepare and deliver two every week: or of keeping a congregation sufficiently interested and pleased to rent pews and attend services, though this is necessary, and to be uninteresting is the pulpit's unpardonable sin. It is nothing less than the presentation of "truth through personality," as Phillips Brooks defines it, with such persuasive power as to mold and transform men. The preacher not only proclaims truth; he glows and shines with it, radiates it, and so far as in him lies incarnates it. The whole man as well as the message is involved in the sermon. In the deepest sense the man is the message. We delight to read the volumes of Beecher; but only those who listened to the words as they poured

forth from his lips and felt the magnetism of that great soul really heard Beecher preach.

To preach, then, is one of the most glorious and difficult of all tasks, the most exacting of all labors. It demands not only intellectual equipment and technical skill, but a radiantly transmissive personality. "The one supreme qualification for the ministry," writes C. Silvester Horne, "is a soul of flame." He who has not been set on fire himself will never kindle others. He must be in the truest sense "the candle of the Lord." Without this a man's ministry may do some good; but it will be a very commonplace and humdrum affair. In preaching every faculty and power is brought into action. Nor is the need merely for variety and fullness. Fineness of balance is required in an eminent degree. It taxes the body. Invalids and weaklings are usually debarred from successful preaching, though men like South and Robertson have overcome their physical infirmities, just as John Knox rose above the disabilities of old age. When he entered the pulpit at St. Andrew's, he had to be lifted into it and "lean at his first entry; but before he had done with his sermon," continues the chronicler, "he was so active and vigorous that he was like to ding the pulpit into blads, and fly out of it." Preaching, moreover, reveals the mind, whether it be a sand desert, strewn with artificial bouquets, or a fertile field which persistently brings forth an abundant and wholesome crop. Its success is closely bound up with the character. Though gifted with the tongues of men and of angels, Beau Brummel could not preach effectively on humility, or Poe on temperance, or Coleridge on the power of will. Daniel Webster once said that the best argument he knew for the reality of religion, and for the beauty and power of Christianity, was an old aunt living up among the New England hills. Soundness of health, cogency of thought, and beauty of character are all fused together in the task of

preaching. It does not need the superman, but it does demand a whole man.

When real preaching is heard, God's truth in a man is brought to bear with all the beauty and power of which the medium is capable upon the minds and hearts of a congregation; and what a wonderful opportunity that great open forum presents! There in the ends of the pews sit some, at least, of the business and professional leaders of the community. Touch them, and the preacher lays his finger upon medicine, law, teaching, and the industrial order in which he lives. There are fathers and mothers. Reach them, and he enters every home. There are boys and girls, plastic, receptive, ready to be developed and perfected by the preacher wise and tactful enough to win a hearing. There are people in whom meanness must be shamed, lawlessness and selfishness revealed as the maddest and most costly of follies, heart-breaking sorrows interpreted and transformed into ministers of grace, temptations robbed of their power and evil habits broken. The public school, the hospital, the library, even politics in so far as it deals with moral issues, own the sway of the true preacher. The opportunity of such a sovereign as Queen Victoria was great; but in these ways it was less than that of Charles Haddon Spurgeon in his Tabernacle, where twice every Sunday upon nearly six thousand people he left his mark for good. Luther made a deeper impression upon Germany than Charles the Fifth; and it was with more of truth than irony that Mary Queen of Scots in her famous interview with John Knox remarked: "I perceive that my subjects shall obey you and not me." England would have lost but little if George III. had died in infancy; but the whole nation would have been impoverished if, when the enemies of Samuel Wesley burned his rectory at Epworth, a neighbor, raised upon the shoulders of others, had not climbed into the upper story, where one of the children had been overlooked in the confusion, and

snatched little John from the flames. Even death has not ended the ministry of Frederick W. Robertson. When his voice was silenced in 1853, only a few of his sermons had been published, and his name was little known beyond the circle of his Brighton congregation and his English friends. It was in 1881, almost thirty years later, that Dean Stanley wrote of him: "He has become beyond question the greatest preacher of the nineteenth century."

In its power over life what position has a chance equal to that of the pulpit? And nothing will take the place of it, though at times editors, lecturers, novelists, and actors all don the preacher's robes and become his coadjutors rather than his competitors. If, as one has said, "an ignorant pulpit is the worst of all scourges, and an ineffective pulpit the worst of all scandals," surely a true pulpit is one of the greatest of all blessings. "When Master Latimer preached, then was Cambridge blessed," ran the old saying. Wherever to-day there is a real preacher, there in spite of agnosticism, credal differences, a hectic, weary, and spiritually deadening commercialism, the amusement craze, and every other distraction, you will find the people. "The preacher, who is the messenger of God," writes Silvester Horne, "is the real master of society; not elected by society to be its ruler, but elect of God to form its ideals and through them to guide and rule its life. Show me the man who, in the midst of a community however secularized in manners, can compel it to think with him, can kindle its enthusiasm, revive its faith, cleanse its passions, purify its ambitions, and give steadfastness to its will, and I will show you the real master of society, no matter what party may nominally hold the reins of government, no matter what figurehead may occupy the ostensible place of authority." Churches without number, great and small, are ever searching for preachers, and there are probably more

openings in the pulpit for men of ability than in any other field of human endeavor.

(b) *Leader of Worship.* As the minister is the descendant of the prophets, so is he also of the priests. He is the leader and inspirer of worship, the one who in a very true sense stands as an interpreter between man and God. Not that he is invested with any superhuman prerogatives. The old sacerdotalism for most men is gone. But he is the ministrant at the altar of worship. It will depend very largely upon him whether the first part of the service is a mere series of "opening exercises," or a sacrament of adoration and confession; of barren forms, or a rewarding communion, flooded with the presence and power of the Great Unseen Friend. Whether the people listen to prayers, or are inspired and taught to pray; attend a sacred concert, or are lifted Godward and healed by the ministry of music; drop coins in a box, viewed as another begging nuisance, or worship the Giver of all good things and express the brotherhood of man in the offering; sing words which they do not mean, or send their hearts up in psalms of sincere devotion; hear the voice of the Eternal in the Scripture Lesson, or a mumbled and ineffective reading of a dull passage from an ancient volume; thrill with the full power and meaning of the sacraments—those wonderful symbols which grow out of life and feed life—or become participators in barren rites and bloodless ceremonies—all this depends very largely upon the sincerity as well as the skill of the priest.

It was Beecher's prayers as well as his sermons that drew men to Plymouth and sent them away spiritually warmed and fed. The power of great hymns, sung in sincerity and in truth, has been fully equal to the eloquence of the evangelist in our great revivals. Such a deeply spiritual and harmonious service as Charles Cuthbert Hall and his organist, who richly deserves the title of associate minister in music, Huntington Woodman, arranged, was more than

an exquisite art form. It was a spiritual power of the first magnitude. It brought light to the blind, and hearing to the deaf, and wings to the clod. He who can lead people to worship in spirit and in truth renders them one of the most beautiful and important of services. It will, in part, determine their view of the universe, whether it be the garment of deity or merely the attachment to a factory. It will be a power to shape their conduct, determining whether their fellows are to be treated as intelligent beasts of burden or as the sons of God and brothers of their own souls. He who worships will never have the anti-social spirit of the sweatshop owner who declined to put shingles upon his leaking roof, remarking brutally that hands were cheaper than shingles. Worship is one of the most effective ways of developing men into their perfect selves. "The thing we long for, that we are for one transcendent moment," as Lowell puts it, and the Being we worship will in part determine the kind of character we are destining ourselves to attain. The Hindu thug worships the brutal goddess Kali, and the worship of the goddess Kali helps to make a more brutal Hindu thug. So the worship of the highest and best, the Christian conception of God, is one of the most potent factors in a man's realization of his perfect self, not only because of the psychological reaction, but because in and through the act he consciously communes with God. One of the dangers of our modern life is that many men and women are becoming too busy and too heedless to worship. And yet in some ways it would be better to bow before a pantheon of deities, or worship an idol, or pay divine honors to a human being, as Comte did to Clothilde de Vaux, than to cease to worship at all. Here is another field in which the minister may render a large and beautiful service. The prophet needs the priest and the priest needs the prophet. Only when the work of both is performed can the purpose of the church service be fully attained.

(c) *Teacher.* Another department of the minister's task is that of teaching. Preaching and teaching are always closely related. Sometimes they are identical. For the preacher is the teacher and the evangelist fused into one. A sermon is always knowledge plus power. But quite apart from the opportunity furnished by the pulpit to impart information are the chances that are offered with boys and girls in clubs and classes as well as in the Sunday School. In lectures and addresses, in articles and in books, before all sorts of audiences and on all sorts of occasions, the minister finds himself called upon to instruct in the subjects which bear upon life and character. One of Christ's most frequent titles was that of "Master," or "Teacher"; and the office and the duties are inherited by the ministry of to-day.

For our age needs preëminently a teaching ministry. Moral and religious passion are prime requisites; but unless there be also full and accurate knowledge of the facts, clear thinking, luminous interpretation and practical application, vigorous defense of truth and equally vigorous exposing of error, the power of the passion may be the mere bubbling of boiling water which turns no wheels. At times it has been foolishly and even viciously applied. The world needs not only heat but light, and multitudes look to the minister with right for luminous treatment of the pressing moral and religious problems of our time.

The mediation of the new knowledge concerning the Bible, and the re-interpretation of the Book of books until it has been made habitable for the modern mind is one inspiring task for the minister as a teacher. To the man who faces life four square, welcoming every discovery of science, every disclosure of the past by a wise critic, historian or sociologist, the Bible is still the world's supreme literary and religious treasure, the source book for the highest teaching concerning morals and religion. It may be, and is, a casket made of crude ore as well as of precious metals; but it does indubitably enshrine the

Word of God. Yet for thousands the book is closed. Some have given it up as hopelessly out of date. Some find in it a strange world, full of enigmas and mysteries, but with little that bears upon their daily lives. Others neglect it through ignorance, trifling, or preoccupation. Here is the minister's opportunity. He should master the Book as other teachers master biology and astronomy, and make his knowledge as interesting and practical as Huxley did his in that unforgettable essay on a piece of chalk.

The faith of the Church, too, needs re-interpretation. Clouds and darkness are blinding the minds and shrouding the hearts of all too many religious folk in our day. The title of a volume by one of the most successful of our teaching ministers, "How Much Is Left of the Old Doctrines?", indicates the situation. The history of human thought shows that there is some truth back of the most fantastic credal statements. Nothing else adequately explains their vitality. Unalloyed errors are as short-lived as nightmares; and the more of untruth a statement of faith or of science contains, the sooner it is placed in the crucible and refined. But it is refined, not destroyed; corrected, not cast upon the rubbish heap as utter error.

It is so with the faith of many, both within and without the Christian Church. They face the minister with the facts of the university classroom, the baffling and bitter experiences of life, the tales of earthquake and war's atrocities, the mystery and tragedy of the newly made grave, and look up with silent hope and expectancy. Their challenge and their appeal is, "Teacher, I believe; help thou mine unbelief!" That help must be given, and is being given. There is no greater service that can be rendered to multitudes in our troubled times. The peace of their lives, their victory over temptation, the security of their homes, the character of their social and industrial relations depend upon it. Here the orator may be of aid,

but the teacher is indispensable. The new paganism of men and women, dominated by their senses; the new atheism, bred by men like Nietzsche, Haeckel, and Bernhardi; the moral and religious ignorance of those who are too busy or too frivolous to think—all this must be combated and overcome by the best type of a teaching ministry. The importance of the work of the minister as teacher cannot be over-estimated. The joy of it is thrilling. For a man who loves teaching, here is one of the most glorious opportunities. The ministers who hold and help men to-day are not the sensationalists, or the purveyors of platitudes, or the champions of sects and traditions. It is rather men who by word and deed, seven days in the week, stand fearlessly crying, "To this end am I come into the world, that I should bear witness unto the truth."

(d) *Pastor.* Another familiar title of the minister is that of pastor, or "shepherd." In this there is no suggestion that the people are sheep. It merely describes that portion of his work in which he deals with the members of his parish individually and personally, each one being the subject of friendly service and affectionate care. Now there is a popular impression abroad that this form of ministerial activity, save in certain sections and among certain classes, is very largely a thing of the past. Some are inclined to view it as an impertinence, if not as a waste of time. College men are prone to look upon it as a mere ringing of doorbells, followed by perfunctory inquiries concerning the health of the family and various pious condolences. On the whole it does not seem to be what they like to call "a man's job."

This is a very vapid fallacy; for rightly interpreted the work of the pastor is one of the largest tasks that a man can possibly undertake. It means that he is to be more than a preacher, more than a leader of worship, more than a teacher. His profession includes also the duties of the public friend. Like Chrysostom he must

know intimately the life of his people. In the sermons of that master of Christian oratory you attend the banquets of the court and hear the shouting in the hippodrome. You are aware of the wide sympathies and the broad human knowledge of one who knew the princes and the rope-dancers, the philosophers and the jugglers, the merchants and the fortune-tellers. Such a life gains in power as well as in charm. To preach to men, the orator must laugh with them in their joys and sympathize with them in their sorrows. He must stand beside them in their temptations, pity their follies, carry their griefs, bear the shame and penalty of their sins. He must be a man not only of the cloister and pulpit, but in a true sense a man of the world.

For men need more than church services and popular lectures. Nothing will take the place of sympathetic companionship, through which the most intimate personal service can be rendered. A certain amount of advice, comfort, warning and rebuke can be administered to a crowd; but for delicate readjustments and difficult needs, nothing will atone for the lack of those quiet hours when two friends talk face to face alone. It is this that lies back of the routine of seemingly ineffective systematic visitation. It is only in that way that the minister can ever come to know his people. Ten calls may apparently bear little fruitage; but they enable him to do the work that no other ten men can accomplish when the need for the eleventh call comes. Furthermore, this is the only way to reach some people. They will not come to the preacher, and so the preacher must go to them. The true pastor holds very largely in his own hands the solution of the problem of at least some of the unchurched.

The variety of service in this department is almost endless. Here is a young skeptic. It will take a whole series of frank talks, full of advice in regard to reading and of testimony concerning the pastor's own religious experience, to make plain the way to him. The next call

may be upon a man soured by his industrial hardships and pessimistic concerning himself as well as the world. The face of a shut-in lights up at the friend's coming. The foundations of a home are in jeopardy, and the friend can help to strengthen them and even rebuild. There are saloons and dives in the neighborhood, and the boys must be warned and the girls shielded. A family in poverty needs more than dollars, and the pastor can minister to those higher needs; but he can also show ways to find dollars, or bring them, if need be, without cutting the sinews of individual endeavor or lowering the bread-winner's self-respect. Inactive Christians must be inspired and set to work. Samaritans must be reached and publicans and sinners transformed.

Here is the work of the physician of souls. There is no omnibus prescription, certified to cure everybody. Each case demands diagnosis and individual treatment. It is the opportunity of the specialist in spiritual therapeutics. It is perhaps the supreme illustration of the art of friendship, the constructive application of the principles of sociology to individual needs. It is an investment of knowledge, sympathy, tact, and patience from which the returns are abundant. It is the pervasive and persuasive power of personality. To see what it means, we have only to read the lives of men like Oberlin at Steinthal in the Vosges Mountains, Baxter at Kidderminster, George Herbert at Bemerton, Keble at Hursley, and Kingsley at Eversley. These men changed lives and saved homes; some of them leavened and transformed whole communities. At Kidderminster Baxter wrought a social miracle. The same is true of Oberlin at Steinthal. When he died, ignorance had been succeeded by general intelligence, flagrant immorality by sobriety and piety; and the entire region had improved in industry and in thrift through the work of this true pastor, who invested his life as his people's friend. Such men bless by their very presence. There is a deep truth back of the legends of the old saints

whose shadows healed the sick upon whom they fell. "The day was dark and gloomy," was the jotting of a reporter in a Boston newspaper; "but Phillips Brooks walked down through Newspaper Row, and all was bright."

The great aim of any ministry, the test of its power and its permanence, is to reach people; and here the work of the preacher and teacher must be supplemented by that of the pastor. As Alice Freeman Palmer puts it, "It is people that count; you want to put yourself into people; they touch other people; these others still, and so you go on working forever." Jesus spent most of his time not in preaching great sermons to the multitude, but in putting himself into the minds and hearts of a small group of ordinary folk. Few pastors have ever had more limited or more humble parishes; and yet upon his success with those fishermen and peasants hung the fate of his mission and the winning of the world.

(e) *Social Worker.* The minister's work as a pastor naturally broadens out into all sorts of social service. He stands at the head of an institution big and brave enough, at least in its truest representatives, to champion the whole social ideal. Lovers of men, who have devoted themselves to prohibition, child labor, charities and corrections, prison reform, industrial betterment, and other kinds of service, are necessary and helpful specialists, busy with a section of it. The minister's work brings him into vital and constant touch with the whole. Nor is he viewed as a tyro and incompetent simply because he is a minister. Some preachers are; but the real man passes at his true worth. What ministers have done as social servants would make a long story. The mind recalls at once the work wrought by Dr. Parkhurst, Dr. Rainsford and Roswell Bates in New York, Dr. Gladden in Columbus, Ohio, and a score of others who are among the most competent civic servants in their cities and states. After the San Francisco earthquake three of the fifteen men on the Executive Committee for Relief were ministers, and the chair-

man was a minister. Any man who desires to do social work will find in the ministry the broadest scope and a free field. The church is awake to its social opportunities. The most popular religious books are the works of men like Josiah Strong, Lyman Abbott, Washington Gladden, Professor Rauschenbusch, Professor Steiner, Dean Shailer Matthews and others, who point the way to take human society for Christ, all of it, and to build the Kingdom of God not in the dim world that lies beyond death's portal, but here on the solid foundation of this tangible earth.

(f) *Executive.* Last of all, the work of the minister develops him as an executive. The Church is really a corporation, a form of human activity as practical and as varied as that of a great department store. It presents a fine opportunity for business ability, and men are applying the principles of scientific management not only to stores and factories but to churches. To discover the talents and aptitudes of all sorts of individuals and then set them to work in their proper places—more than that, to keep them there when the charm of novelty and the first enthusiasm have begun to wane; to study each department and see that it is productive, that one hundred pounds of steam are not being applied to an engine that is pulling only its own weight, and sometimes less; to insist that all organizations shall be religious dynamos and social forces; to drill and inspire a Christian army which can be hurled against the forces of evil in the community; to make the wisest investment of all resources, physical and spiritual as well as financial; to take long views, so that every year sees the Church increased in stature and nearer its goal; in brief, to build the Church of the Carpenter and of the Cross, not what some one has characterized as "the Church of the Holy Fuss"; all this calls forth the same talent for management which usually finds its field in business. The minister, who all too often plays the rôle of comedian in plays and novels, is a caricature. The impractical dreamer, the prey of the stock

gambler, the business booby and ignoramus is no more typical of the minister than the quack dispenser of medicines is typical of the doctor. The world demands professional efficiency of all its workers, and the minister is no exception to the rule.

(g) *Specialization.* Such, in brief, is the spectrum of the work of the minister. He is preacher, leader of worship, teacher, pastor, social worker and administrator, all in one. As in other callings an increasing amount of specialization is being developed. Some men in large city churches are compelled to give their time almost entirely to the demands of the pulpit, associating with themselves fellow-workers who shall perform the other rôles. This is not ideal; for to preach to a people most effectively, one needs the intimate contact and knowledge that are given only to the faithful pastor who is personally in touch with all departments of the work. But more and more such a division of labor becomes unavoidable, especially in the realm of religious education. Few ministers in city churches have the time and strength to assume charge of the Sunday School, the teacher training class, the leadership of the young people, the organization and direction of boys' clubs and girls' clubs, mission study classes, and all the other educational activities of a modern church. Furthermore, if they had this, they ought not to. Lay leadership is usually, though by no means necessarily, an inefficient makeshift, simply because few laymen are willing to develop their talents and take the time. The task, however, is one that demands the best that the most carefully trained specialists can render; and an increasing number of young men who feel that they are not fitted to become preachers are finding large and remunerative fields. Ultimately this specialization will be as widely developed in the ministry as it has been in other callings. Men peculiarly fitted for one portion of the work will be intensively trained to attend to that, and that only. Large churches will find it as impossible for one worker

to take charge of all their activities as it is for one worker to run a department store. They will require a staff of clergy and a modest office force, if the business world's standard of efficiency is to be maintained.

The great majority of ministers to-day, however, have an activity that is full orbed. Whether in city or in country, at home or abroad, they are called upon to train their faculties and invest their powers all along these lines. The challenge presented by the city church is thrilling for the man who is looking for the biggest possible job. The challenge of the country church is equally inspiring when interpreted and undertaken as it is by the graduates of our best seminaries. The sleepy little meeting house, with its few services and gossipy sewing societies, where the minister's time is wasted over petty affairs and personal feuds, is either a diseased specimen or a caricature. The up-to-date country church which bases its work upon a careful social survey, where the minister knows the value for religion if not the religious value of good roads, improved methods of agriculture, community centers for instruction, wholesome recreation and social intercourse, the distribution of reading material, coöperative movements from distribution to banking, and similar matters, is one of the most valuable assets in our national life. The soil is the basis of all life and industry. The country is usually the feeder for the best life of our cities. Rural decline and degeneration must be checked and rural betterment fostered in every way, if national integrity and prosperity are to be preserved. For this work no men, save those at the head of large organizations devoted to country problems, have so great an opportunity as the country ministers.

The opportunity of the missionary on the foreign field is even more glorious. There where millions look to the minister for leadership, not only in matters of religion but of education, hygiene, medicine, agriculture, civics, social reorganization and statesmanship, is perhaps a

man's chance to play the largest and most important rôle in the life of the world. Many of our brainiest and best university men are waking up to the fact and enlisting in that army of Christian soldiers. Many more will volunteer for the work at home and abroad when their eyes are opened to the wonderful opportunity and the tremendous need. The health of the present and the hope of the future are very largely in their hands.

III. QUALIFICATIONS

(a) *Health.* Such being the work, the qualifications necessary for success in it are evident. First of all is good health. This may seem to be no more requisite for the minister than for the doctor or the manufacturer. There is strain in all occupations, and the only firm foundation for success is a sound body. But the task of the minister is so preëminently that of life-giving, the force with which his message can be delivered, and the helpfulness of his social intercourse with those in sorrow and trouble so need the light and heat and power which health radiates, that, with rare exceptions, only the man who can count on muscles and nerves and organs functioning normally should look to the work. It is not that he needs to be an athlete or a giant. The great bulk of the work of this profession, as of every other, has to be done by ordinary folk. But it would be unwise for the frail and delicate constitution, or the body with some permanent disability, to count upon the example of men like Calvin and South and Robertson. Parkman in history, Scott in literature, and Darwin in science did great work in spite of their semi-invalidism; but they are notable exceptions to the general rule. Poor health is a serious handicap in any career; but in the minister it is apt to affect his theology as well as his temperament, to make his preaching at times doughy and dumpy, and perhaps more seriously limit his usefulness in this calling than

in some other field. Any impediment in speech, or a weak, piping, rasping voice—though miracles can be wrought here through long and wise training—should also give the student pause. There are physical as well as intellectual and spiritual indications as to whether we are intended to do our work in any particular occupation, and the seeker for a life-work needs to give them careful heed.

(b) *Intellectual Ability.* Next to health, the calling demands something more than average intellectual ability. The minister, as has been said, is necessarily a leader and a teacher; and if his various faculties and endowments do not enable him to perform these functions successfully, the result spells not only failure but tragedy for all concerned. As in the case of health, there is no thought that the minister needs to be a genius or a prodigy; but he certainly must not be an ignoramus or a dunce. "God and a fool might do as much good in the world as God and a wise man," said an old Methodist minister cautiously, "but they never have done it." It is safe to say that until we live in a topsy-turvy, happy-go-lucky universe, they never will. The minister is preëminently the man whose brain should teem with the finest thoughts and the highest ideals, and be able to deliver them. He must in his own field lead the social and industrial leaders of the community, clarify the thinking of his own people, interpret the past to the present, the present to itself, and prepare the race for the future. All this demands the highest service that the best minds can render. Knowledge, skill in clear, cogent thinking, and sound common sense alone can succeed.

(c) *Love of Men.* To a sound body and a sound mind should be added a genuine love of people, not only the talented and congenial but also the unattractive and commonplace. The minister must be willingly and gladly the friend of everybody, regardless of age, sex, station or condition. For him the hearts that beat under the bent

backs in the tenement sweatshops and the souls that look out from the pale faces of wage-earning children are of more value than all the diamonds in Kimberley. He forgets at times, as Livingstone confessed that he did, whether men are black or white. He echoes the song of the converted prize-fighter in Masefield's "The Everlasting Mercy";

> "I knew that Christ had given me birth
> To brother all the sons of earth."

He is obligated by his calling to be a lover of men, happy to be with them and to labor for them. In him no amount of genius will atone for the lack of a sane and wholesome optimism in regard to humanity. His love will not be blind to men's weakness or to their follies and their vices. At times he will reprove and rebuke with the sternness and indignation of Jesus. He will hate evil as Robertson hated it. "I have seen him," writes one of his friends, "grind his teeth and clench his fist when passing a man, who he knew was bent on destroying an innocent girl." On hearing of a base act, his indignation was often so intense that he could not sleep. But, like Jesus, the minister will never be hopeless concerning the worst of his fellows, and through all his sternness and indignation will glow the justice of the upright judge, the skill of the spiritual surgeon, and the love of a friend.

His people's foibles will have the kindliest as well as the clearest interpretation. For the sake of those he serves there will be nothing that cannot be borne, nothing that cannot be forgiven. With Luther he must be able to say: "My soul is too glad and too great to be at heart the enemy of any man." In the ministry there is no place for the pessimist, the bookworm, the recluse, or the snob. The need is for a vivid imagination, not merely as an aid to the preacher in presenting the message, but as a means of thinking his way into another's situation; for

a broad and catholic sympathy, that understands and thrills with all human experience; for a power of feeling, which will bring close touch and the warmth of moral and social compassion.

There is plenty of work to be done by those who do not care for the society of their fellows. They belong to the Brahmin caste, admirable but lonely souls of the Emersonian type, superior, intellectual, cold-blooded. People are apt to bore them, and they do their best work alone. We honor these men for their achievements, but their place is not in the ministry. For this we need "big humans," men like Moody with his exuberant democratic friendliness, and Beecher, who was glad to win one poor little servant girl at his revival, and to hobnob with dock-hands on ferry boats and with bus-drivers as well as with the cultured folk who thronged Plymouth church. Nothing but such a love of men will carry joyously and buoyantly the task of the minister, or enable him to control cranks, win his enemies, and cover with a mantle of love and forgiveness his own faults and sins.

(d) *Desire to Serve.* Such a love of people brings with it naturally a fourth requisite, a great desire to serve. "He that is greatest among you shall be your minister," that is, your servant; "and he that would be chief among you shall be bond-servant of all." Love worthy of the name leads to activity. Sympathy brings suffering until the wound is healed or the want supplied. There are people who pride themselves upon the number of their servants; the minister is proud of the number whom he serves. Moral enthusiasm that puts on its own harness, spiritual passion that is unhappy until it is expressing itself with power—that is a characteristic of the man fitted for the ministry. It was this that lay back of careers like those of Livingstone and Pattison, of Macleod and Chalmers. It is the power back of the success of their followers to-day.

(e) *Spiritual Conviction.* In all this service there

must be the conviction that the world's greatest needs are spiritual. For charitable work money and food are necessary; but still more needful in most cases is the training in hygiene, industry, thrift, temperance, honesty and all useful knowledge—in brief, an enlightened and empowered character, which will enable the destitute to earn money and food for themselves. It is so in all social service. Given character, and men can usually conquer enough of the material kingdom to win a reasonable competence. The result of success poured into their laps would soon be dissipated and leave the beneficiaries still poor. The one gift which they cannot do without is the life whose normal and inevitable fruits are love, joy, peace, long-suffering, goodness, meekness, faithfulness and self-control. The man possessed of this, whatever his bank account, is already rich.

Now the well-spring of this life, the source of the world's best spiritual treasures, is indubitably the life and teachings of Jesus; and the heart and soul of the life and teachings of Jesus is an all-mastering belief in the Fatherhood of God. This is much more than the conviction that a God exists. It is a conviction plus an experience; a belief in the root sense of a thing a man be-loves and so lives by; a friendship which controls all his thoughts and ambitions, all the springs of his activity. It determines his choice of occupation, governs his social and industrial dealings with his fellows, hallows his home, interprets life and history. If there is a "Personal Spirit, perfectly good, who in holy love creates, sustains and orders all," it is the most stupendous fact in the universe. As a pious dream it is beautiful but impotent; as a dominant reality it supplies the answer to what all the world is seeking, the power which alone can bring the individual and society to their full perfection, and build on earth the heaven for the lack of which we all suffer, and the realization of which, in our highest moments, we all passionately desire. With-

out such an all-mastering conviction, such a vital and joyous faith in God, no man should enter the ministry. For the Christian minister is above all else the disciple and apostle of Jesus. Absolute loyalty and devotion, unswerving obedience, enthusiastic heralding of the truth and imparting of the life—that is the supreme service of the minister; and it cannot be rendered unless he is convinced that Jesus Christ, and the God revealed in Him, alone can satisfy the deepest needs of the world.

(f) *Sense of Call.* This, however, should be true of all Christians, laymen as well as clergy. Accordingly, as a last qualification, there remains to be added the sense of a call. Any man endowed with health, good ability, a love of people, a longing to serve, and a firm belief that the world's greatest needs are spiritual and that they find their satisfaction in God through Jesus Christ, is certainly called to investigate the claims of the ministry. But with all these he may find that his best service can be rendered in law or medicine or teaching. It is only he who feels the urge to serve as a minister who should enter the field.

This sense of inner compulsion, of special desire and fitness, is usually a very simple and normal experience. He who waits for mysterious revelations and supernatural visitations does not yet understand the ways in which God speaks. "I am as much called to preach the Gospel as Paul was," asserted Spurgeon stoutly; but for him there was no vision on the road to Damascus. He was conscious only of a conviction concerning man's greatest needs, the pull of a desired task, and the sense of fitness to perform it. He felt that in the facts of life and in the capacities and impulses of his own soul God was calling; and standing up in a faith as prompt as it was humble, he replied, "Here am I; send me."

In one of the leading seminaries of the country it has been the custom for the students in informal weekly gatherings to take one another into some sacred confidences. In turn each relates the circumstances under which he

became a Christian, how he obtained his education, and the experience which induced him to enlist in the ministry. Without exception the stories have been as devoid of the supernatural, according to the old idea of it as a miraculous intervention in the ordinary working of men's minds and of nature, as the stories which might be related by a group of doctors. It was not that God had nothing to do with their choices, or that He had not made His will evident. It was only that, to their minds, He had done so in simple and normal ways.

Just as God called Mozart indubitably to be a musician, and Raphael to give his life to painting, and John Howard to release the prisoners, and Edison to serve in science, and Arnold Toynbee to devote himself to the London slums, so He summoned Bushnell to be a minister. The calls to the disciples and to Timothy were equally simple and clear. It is a divine urge in response to a divine vision; but the divinity is such as an Adoniram Judson would recognize as well as a St. Francis, a John Knox as well as a Paul. It may be a calm but unescapable conviction that the work of the ministry is good and terribly needed, and that he is fitted for the work of ministry. It may be as passionate a cry as, "Woe is me if I preach not the Gospel!" Spurgeon asserted that his call began when a visiting minister took him on his knee and said: "I do not know how it is, but I feel a solemn presentiment that this child will preach the gospel to thousands, and God will bless him to many souls." Robertson's great desire was to be a soldier, not that he might win military glory, but that he might do good. When a friend urged him to consider the ministry, he exclaimed, "No, never!" But when his father joined in the request, and other friends suggested it, he yielded, not weakly but evidently sensing a strong undercurrent of duty of which he became increasingly conscious under the influence of their words.

In any event there is a call. The motive leading a

man into the ministry should be more than a cold sense of an unpleasant obligation. He who chooses it for the position in society which it offers is a thief and a robber, and should be treated accordingly. Nor is it enough to be a good man. If this be all, he will fail as surely in the ministry as in engineering or in painting. He must be good for the ministry. But he who instinctively responds to the vision of the work is called of God plainly and indubitably. If in doubt, it will be wise to consult successful ministers and friends who know us best; to read ministerial biographies; to try the work in the opportunities of church and mission, and to inform and test oneself in various ways. If the interest increases, it would be by no means a waste of time to take a trial year in some seminary. Hundreds of college graduates make a similar experiment in our law schools, and, whether they choose the profession or not, find themselves richer for the experience. Listening for a call from God is an active as well as a passive experience, and every faculty and opportunity must be used by any man who sincerely desires to hear God speak.

Such are the qualifications for success in the work of the ministry; and the list is neither over-long nor unduly exacting. No young man need expect to find them fully developed at the outset. It is enough to discover encouraging beginnings. It is folly to measure oneself by the stature of ministerial giants. Science would be deserted if no one volunteered unless equipped with the faculties of a von Humboldt or a Darwin. Furthermore, the best and wisest of men, on account of their clear insight into the greatness of their tasks, have shrunk from what was often the very work for which God had destined them. Nothing but the resistless urgency of Farel prevented Calvin from declining his opportunity in Geneva. Knox refused again and again to become the prophet for Scotland until at last the insistency of John Rough led him to put his hand to the work. Many a young man, well

fitted for the ministry, is often in danger through undue modesty of treating his call as Tennyson did "The Brook," throwing it into the waste-basket as not good enough to publish. A better example to follow is that of Gladstone. "The longer I live," he once said, "the more I feel my utter powerlessness in the House of Commons. But my principle is this: never to shrink from any such responsibility when laid upon me by a competent person." When a true call to the ministry comes, the true man will follow. For his comfort he may recall the fact already noted, that the bulk of the work in every profession is done by men and women of average ability. Both he and the world lose tremendously when through an excess of humility or morbid self-depreciation he turns needlessly away.

IV. Rewards

(a) *Money.* As for the rewards of the ministry, it is no exaggeration to say that they are richer and finer and more varied than those in any other calling. Financially it offers a poor career for the fortune-hunter. No minister's salary ever can or ever should pile up a bank account needing seven figures to express it. On the other hand, an efficient workman is usually well cared for. If he is rarely as rich as the richest man in the community, he is never as poor as the poorest. He occupies financially just the position which is most advantageous for the success of his mission—not so luxurious as to be the object of envy or criticism, but safe.

Poor salaries are paid to only two classes in the profession: poor workmen who would probably not receive large salaries in any other field, and heroes who for Christ's sake have deliberately chosen to be poor. The first group earns all that it is worth as ministers, whatever its value to society might be if its members chose occupations to which they were better adapted. The second group, big

men who have volunteered for the hardest jobs in out-of-the-way places at home and abroad, deserve better things at the hands of the church at large and of society. Various denominations are awake to this situation; and by special grants, old age pensions, stimulating over-penurious communities, coupling churches in thinly populated districts with prosperous city churches, are increasing the salaries of these soldiers of the faith. But for them as for others the highest rewards are of another and more satisfying kind.

In general, however, a good minister earns as much as a good teacher or the average man in a number of professions. The discouraging figures sometimes quoted in magazine articles are misleading. They are often based upon the salaries of all sorts of men in all sorts of situations—lay preachers and ministers serving part time, like one to whom the writer listened in a schoolhouse in the mountains. Six days in the week he was the blacksmith; on the seventh he was an exhorter. Moreover, the earnings of the average doctor and lawyer are much lower than the college student, who has his eyes on the practice of the successful attorney and the fees of the famous surgeon, is inclined to believe. To-day the promising graduate of our best seminaries rarely begins with less than $1,800, and often receives $2,500 and parsonage. This makes it possible for the minister to have a home earlier than the lawyer or the physician. Figures compiled at Yale concerning the finances of the class of 1906 show that it took five years for the lawyers to climb to the place where the ministers started. For the best class of ministers salaries average from $2,500-$5,000, and in instances rise to $8,000-$10,000, and there are always churches searching eagerly to find just such men. The figures vary in different parts of the country and in different denominations. But no worker, good for the ministry and thoroughly trained, need ever fear that he will lack financial appreciation any more than if he were a good doctor, lawyer,

teacher, engineer, or business man. Every occupation has its risks. None furnishes insurance against want. But the efficient minister is usually in comfortable circumstances. If he is never a Dives, neither will he ever be a Lazarus; and his wages will be adequate to the majority of modest wants as well as to all absolute needs.

(b) *Self-Development.* But it is when we turn to the minister's rewards in other fields that their richness and variety are apparent. Take the matter of self-development. What other profession offers so magnificent an opportunity as his? It is not necessary to contrast such lots as those of the factory worker and clerk, or of the narrow specialist in any calling. Take the broadest and highest—teaching, law, medicine; none so tax every faculty and power of a well-rounded manhood, and make every part of the work a stepping-stone toward full and joyous perfection.

For the body it is one of the most healthful of all callings. No ordinary insurance company can rival the rates of those which accept ministers only, simply because ministers are recognized as among the best of selected risks. The quiet mornings in the study; the afternoons which take him out into the open air; the nights of abundant and unbroken rest; the control over his time, enabling him to distribute his working hours most advantageously, doing his hardest work when he is most fit and resting when he must; the long vacations, well-earned and necessary; the constant spurs, if he is wise enough to recognize and heed them, to keep himself in the best possible physical condition—these and other circumstances work together to make his occupation an especially healthful one, fitted to keep him in full and joyous vigor during his working years, and to lead on to a happy and sturdy old age.

As for the brain, it is constantly speeded up to the limit of its powers and capacities. It is called upon to deal with the greatest and most vital themes, to bring

the holiest principles to bear upon personal conduct and to wrestle with difficult social problems. It is compelled to be creative as well as studious. No matter how much attention is given to keeping up with the thoughts of others, it must always react, thinking for itself. The muddy brain is doomed from the start; the intellectual sponge soon becomes as ineffective as a phonograph; the lazy mind ossifies. The minister's task necessitates a drill fitted to develop the mental athlete, and his brain is constantly becoming a finer organ of service.

Every faculty and talent is brought into play. Music he should know. If in addition to knowledge he has technique and can sing or play, so much the better. The same is true of his skill in art and poetry, though to a more limited degree. The boys will appreciate and test his athletic ability, the girls his social graces. The demands made upon the breadth and strength of his sympathy, the appeal to his emotions, running the entire gamut of feeling, make him strong on this side of his manhood also. The more richly he is endowed, the more manifold will be his usefulness, and no gift in the whole range of personality need go to waste.

In brief, nothing is lacking which is needed to bring him to his fullest perfection, not because he is deliberately cultivating himself only—though this is necessary—but because of the daily influence of his work. "The Christian ministry is the best opportunity there is for self-culture, social service, fellowship with the best, and comradeship with God," is the testimony of Dr. W. T. McElveen. "No other vocation can compare with it for making one's personality rich and radiant." It is no chance that in "Who's Who?", counting the number of names coming from the homes of ministers as 100%, the next class reaches only 70%, while the ministers have three times as many sons as any other class. The old quip, that ministers' children are proverbially bad, is not well-founded. As the profession deals with character, so it

makes character, developing its workers into their full stature as well-rounded men.

(c) *Harmony Between Labor and Life.* Besides the rewards of self-development is the harmony which exists between the man's labor and his life. There is no clash, not even a division of interests, such as exists in some occupations. The minister's work dominates everything —his tasks, ideals, ambitions—not because the occupation spells slavery but because it brings the only perfect freedom, in which a man gladly and even unconsciously makes all things subservient to the one beloved aim of his life. That is partly true of other callings; but possibly in no other is it so fully exemplified as in the ministry. For the minister's labor is his fullest and best expression of himself. The work in a very real sense is the man. That is not true of the grocer, or of the manufacturer; not always even of the lawyer and doctor and teacher. This fact enables the minister to devote himself wholly to a single great aim without hostile camps in his own army or even distractions in the purpose of his career. For him home and business, work and play, all blend together in one harmony; and the more many-sided his interests, the vaster and more perfect the music. This is a matter that ministers to success as well as to joy.

(d) *Social Relations.* Another set of rewards are those which come from the minister's deep and satisfying relations with his fellows. He of all men has the most intimate and perfect contact with life. Nothing which vitally concerns men and women is alien to him. He must know and touch them on every side. To him come the greatest number and the most beautiful of friendships. Business men tend to see in their fellows only competitors or customers. Sometimes the rivalry of class and caste breeds bitterness and scorn. The lawyer deals daily with human wrongs and injustices. The seamy side of human nature is ever thrust before his eyes. Thousands of toilers be-

come mere living automatons. In one factory a young girl did nothing but tie knots, while her brother listened from morning till night to the thud of his great machine. In their labor, save as they rose to unusual spiritual insights, the human values had vanished. In the ministry it is the human values that are in full objective all the time. The physician alone approaches him in this privilege; and even he sees his fellows for the most part only at times of illness and distress.

For the minister all doors swing open and on all occasions. All castes and all races are on his calling list. He sees them at work and at play, in the home and at the store, on birthdays and wedding days, as well as at other times when homes are dark with tragedies that are worse than sorrows. At all the most sacred scenes he alone of all men is privileged to be present. It is to him that under all circumstances folk high and low may appeal as a trusted friend. The ties that bind him to his fellows are as sweet as they are lasting. "There is no career," writes Phillips Brooks, "that can compare with it for a moment in the rich and satisfying relations into which it brings a man with his fellowmen, in the deep and interesting insight which it gives into human nature, and in the chance of the best culture for his own character. In a world where there are a great many good and happy things to do, God has given us the best and happiest." When a minister truly fills his place in a community, the whole city looks up to him as a friend and father; and when, after years of absence, he returns to the old home, the boys and girls whom he baptized, now with children of their own, the young people he married, now grandparents, the grown-ups whom he taught and helped and rescued from fates often worse than death, clasp his hand in affectionate welcome; and eyes brighten and homes are flung wide open, until the modest bank account is forgotten in the enjoyment of those dearer riches which money cannot give nor the lack of money take away.

(e) *Position in the Community.* In this another reward has already been intimated—the position which the minister occupies in the community. In the olden days he was called the parson; that is, the "person," the individual in whom the social and intellectual as well as the religious life centered, the leader of leaders and teacher of teachers, and quite the first citizen of the place. To-day the ancient halo of the minister is gone, though its departure is less a loss than a relief. Rightfully he has many coadjutors and competitors; for life is much more strenuous and complex. Only character counts, and his position is exactly what he makes it, no more and no less. But the old position is there if he is competent to fill it. Under normal circumstances multitudes of men look to the manse for moral leadership, and welcome and reward the man who in any adequate degree deserves the title of "parson" to-day. If he is an ignoramus or a bungler, a sheep rather than a shepherd, a mollycoddle or a boor, they treat him accordingly. If he fills the place they called him to occupy, they are usually ready to accord him the following and support which he deserves.

Of course, in the lives of thousands the minister plays no conscious rôle whatever. Only as he influences their friends and the life of the community does he affect them at all. But for all those who are members or friends of the Church, and for countless others, he is still one upon whom is bestowed a social position such as is granted to few other strangers at the very outset of their careers. He has free entrance at once into all classes of society. He is offered the opportunity to play a large and important part in the social, industrial, and civic life. If he fails, it is usually his fault, always partially, sometimes wholly. For no other man is such a position ready and waiting; and the rewards of this are so great that they are in danger of becoming too alluring to men whose fitness for the calling lies chiefly in their eager desire to occupy just such a place. Some of the most richly re-

warded lives are those of men like Thomas Chalmers in Scotland, Alexander Maclaren in England, Phillips Brooks and Washington Gladden in our own land. For the right men the same reward is ready in every city, town, and village to-day.

(f) *Working with God.* Last of all, there is the sense of rendering vitally constructive and lasting service in which the minister is conscious of the favor and coöperation of God. Life reveals, in Spencer's phrase, "an infinite and eternal Energy from which all things proceed"; and that Energy, as Matthew Arnold and Eucken see it in its historical manifestations, is "a Power not ourselves which makes for righteousness." With this Energy, this Power, in which he recognizes the presence and activity of God, the minister strives to work wholeheartedly and effectively. Laws of science and laws of soul, laws of health and laws of ethics, the revelations of the will of the Infinite in the Book Bible and in the Nature Bible, the minister strives to teach and to induce men to obey. When he lies down at night, there is the contentment which comes from the consciousness that all his labor has been "in tune with the Infinite"; and at life's eventide he can say with Jesus, "Father, I have finished the work which Thou gavest me to do." This should be true of every life—bank president, civil engineer, and cobbler; but in the case of the minister, it is the same kind of work to which Jesus devoted his days. He deals constantly with human life in its highest values. He toils to realize the Fatherhood of God and the brotherhood of Man. This transfigures the past, making happy memories radiant and sad memories blessed. It inspires the present, dignifying drudgery and sanctifying the common task. It illumines the future with hope and fearlessness; for a Power greater than himself will make even the wrath of man to praise Him, and the end of the struggle can be nothing but success. Such a spiritual background to a man's life-

work is worth everything, and forms one of the richest and most permanent of the minister's rewards.

V. The Call of the Heroic

Beyond all rewards in power of appeal, however, is the call of the heroic. There is no blinking the fact that the ministry is a strenuous occupation, and many of its best representatives endure hardships and make costly sacrifices. The lot of our explorers, pioneers of science, and missionaries is shared by many a courageous toiler in the slums of our cities, the degenerate country districts, and the lonely western plains. The daring of Captain Scott in his search for the South Pole, the devotion of Father Damien which brought him to a leper's grave on Molokai, the self-forgetfulness of Arnold Toynbee, deserting the cultured fellowship of England's choicest spirits in Oxford to live as a brother and share the lot of the riff-raff of London's slums, find their match in the daring and devotion and self-forgetfulness of thousands of ministers. These men took up their task not because it was rewarding and easy, but because it needed them and was terribly hard. Jesus did not lure the fishermen to follow him by promising them soft living and earthly glory. He told them plainly that for some of them it meant poverty and loneliness, rods and prison cells, with misunderstandings and persecutions still harder to bear. And yet they followed him, just as brave men always follow the leader who stirs the latent hero in all of us. Our best college students are not asking for chances to "make the greatest amount of money with the least amount of effort in the shortest amount of time," as one would-be social pirate and parasite phrased his ambition. They are seeking the positions of greatest need and opportunities for the most fruitful self-investment. If these call for courage and self-denial, the appeal is strengthened rather than

weakened. The great rush of students to enlist in the English army shows the spirit animating our youth that has not become pagan and decadent. Any man who is unwilling to endure hardship in a good cause is not fit for the ministry. He who seeks first his own ease and aggrandizement is out of place among the followers of the Prophet, who left the comfort of the home and the safe toil of the carpenter shop for the barren hills on which he pillowed his weary body, and the cross on which he laid down the most glorious of all lives.

VI. OBJECTIONS

In the light of all this, some objections which college students urge against the ministry appear very flimsy. Others are inconsequential, and none are well-grounded. Every calling has its drawbacks; but which has fewer than those which attend the normal ministerial career? For we judge this profession, as every other, not by its failures but by its successes. The critic who rails against the quack doctor and the unscrupulous lawyer and the business bungler is wasting his ammunition. We do not appraise human life on the basis of a study of chronic invalids and criminals, but by its representatives who are both sound and good. The same should be true of the standards used in estimating the ministry. It is on the normal and efficient representative that our eye should be fixed.

(a) *Poverty.* (b) *Not "a Man's Job."* Some of the objections have been answered already, such as that to take up the ministry is to choose a career which leads to the poorhouse and which is not a man's job. Men who make the latter charge need to read history. They view the ministry as some men picture Savonarola seeing only the mystic and misguided enthusiast, never the builder of constitutions, the implacable enemy of unjust and arbitrary taxation, the establisher of courts of appeal,

the hero who, if his fellow-citizens had helped him, might have been the savior of Florence. They know Calvin, the mediæval theologian, proclaiming the damnation of unbaptized infants, and winning from his schoolmates by his censoriousness the nickname of "the accusative case." The Calvin who ruled Geneva with an iron hand, but ruled it for good, to whom the French language owes a debt comparable to that which the German owes to Martin Luther, the prophet of civil liberty, who has left his mark on the most progressive modern governments—this Calvin is to them unknown. Or, if they object to citing the giants of old—Knox, the statesman; Wyclif, the "day-star of the Reformation," and the other heroes of church history—what of the work of men like Robert Hall in Cambridge, Chalmers and Norman MacLeod in Glasgow, F. D. Maurice at Lincoln's Inn in London, Guthrie in Edinburgh, John Angell James and R. W. Dale in Birmingham, Binney and Spurgeon in London, Alexander Maclaren in Manchester, and scores of living men in our own land? In small fields or in great, in city or in country, the ministry is not only a job for the biggest men, but the biggest job for any man who is fitted to perform its duties. To lead in evangelization, social and political reform, community betterment, philanthropic and educational endeavors, is surely as engrossing and virile a task as the race's superman could desire.

Testimonies to the minister's power and opportunity are abundant. "Of all professions for young men to look forward to," Beecher told the students at Yale, "I do not know of another one that seems to me to have such scope before it in the future as preaching." "Any young man entering the ministry to-day," said Dr. C. H. Parkhurst, "provided he is a person of solid convictions, and has the love of God and Man in his heart, and appreciates the conditions which as a preacher and pastor he will be obliged to confront, will find himself at a point of immense opportunity and influence." "There is room

in the ministry to-day for the activity of the highest intellectual and spiritual gifts," writes Dr. George A. Gordon; "and never, I believe, were there such opportunities since the Apostolic Age for such service as first-class young men can render in this vocation." "I know of no other position," is Dr. Washington Gladden's testimony, "in which a man has so many chances to serve the community; in which he is brought into such close and helpful relations with so many kinds of people." "A level-headed minister with aspirations for the ethical, æsthetic and social weal of his community has an unparalleled chance to-day," is the witness of Dr. Nehemiah Boynton. "There are so many things in the making in America. We are reaching out after higher standards and more commanding impulsions, convictions, realizations, in every department of life; so that the problem for a minister to-day is not that of finding chances to get in his work these relationships which mean the bettering of humanity, but of making a wise selection from the multifarious chances which are his, in view of his particular aptitudes and abilities and of his physical strength."

(c) *No Call.* So, too, the matter of not being called has perhaps been sufficiently dealt with, though an added word may be helpful here. The college graduate with the requisite qualifications in even fair quantity and quality, who is persuaded that he lacks the call, needs often to ask himself whether he has opened his eyes to the vision of what the work of the ministry is, and whether he has sincerely listened to the simple, unmysterious call of ability that faces opportunity and need. A Southern gentleman was once questioning rather jocularly an old negro, who had recently been converted. "Well, Sam," he remarked with a smile, "I should like to share your joy and assurance; but, you see, I have never been convinced that I am among the elect." The old negro thought for a moment and then replied; "Maybe, Marse Tom; but I don' 'member anybody's bein' 'lected what

wasn't a candidate." The man who has honestly exposed himself to the ministerial passion without feeling the compelling touch laid upon him may hesitate; but until he has done this, he may not conscientiously turn from the ministry because for him there has been no call.

(d) *Trend of the Age Away from the Ministry.* Other objections, however, remain to be answered. First of all, there is the impression that the times are going against the work of the minister. Sophomoric individuals of all ages and both sexes assure us that religious beliefs are rapidly being relegated to the realm of folk-lore and primitive superstition. They tell us that the trend of the world is away from the life for which the Church stands, that the joy and the power of the old religious assurance was a delusion, and that the man who enters the ministry is battling for a cause that is irrational as well as forlorn. It is the old cry with which the world has been familiar from the days of the Greek skeptics to the French Encyclopædists, and which experience has again and again proved to be untrue. For the fact remains that humanity is, as Sabatier phrased it, "incurably religious." If the pendulum swings far to the side of skepticism in some ages, it is only to swing far to the side of religious extremes and over-enthusiasm in others, returning to the normal position in good time. Men always have recognized and honored the exponent of true religion. Our restless age shows its hunger for religious certainty by the zeal with which it seeks for it in all sorts of religious fancies and fads. If it find no bread in one sect, it turns hopefully to another; and when a real John the Baptist appears, it will throng him even in the wilderness, share his locusts and wild honey, and submit to his baptism, if only he can feed its soul with the bread of life.

Some of our best young men are awake to this fact and are seizing the opportunity. It is probably not true, in our land, at least, that men are forsaking the ministry,

though divergent testimonies are given. Dr. Talcott Williams tells us that during the thirty years ending in 1910 the number of ministers has grown more rapidly than the numbers of lawyers and physicians, while in the past thirty-three years the number of theological students in the United States has more than doubled. Still the cry of the Church and of the world is for more men and better. The need has not yet been met, though this is for quality rather than for quantity in these days. "I am well assured," writes Dr. Samuel A. Eliot, "that for men who love the risks of faith, and the divine adventure, who can live hard and like it, the ministry presents the noblest and most rewarding of careers. . . . The ministry is not the place for slack or selfish persons. Good honesty and sincerity of purpose are not enough. Courage, however heroic, will not completely suffice. These qualities are needed, but also the power to teach, to console, and the possession, to some extent, of the gift of judicious leadership. For young men with these qualities and gifts the ministry should offer not only the most attractive but positively the most rewarding of all opportunities of service." The college man who yields thoughtlessly to the pull of other professions, because the day of the religious worker is waning, is simply ignorant and foolish. The opportunity was never so great or so glorious, and the day of the Church is not at the eventide but at the dawn.

(e) *Theological Difficulties.* Stronger than this objection is the conviction on the part of some of our brightest men that a theology in full accord with philosophy and science will find no welcome in the churches. The perusal of the historic creeds, the messages of certain pulpits, together with the reports of occasional heresy trials lead them to believe that the churches are hopelessly and belligerently conservative, while the average college graduate is necessarily a liberal, if not a radical, and courts only persecution and expulsion if he accepts the minister's call.

The charge is not without its truth; but it applies

only to certain sects, still more to individual churches within all sects. In general there is room for every honest truth-seeker in some denomination, practically in all the larger denominations. Bodies as broad as the Presbyterian, Congregational, Episcopal, and others welcome both conservatives and liberals, so that the minister who for truth's sake is persecuted in one city finds a cordial welcome when he flees to the next. Furthermore, it is the educated, liberal-minded minister who is most in demand. After the heresy trial of a certain theological professor, a student who agreed with the positions of his teacher was called to an important church in the same denomination. He frankly told the Committee that he did not agree with the historic creed of the Church, not merely in isolated statements but in its whole philosophical and scientific background. The Chairman listened to him smilingly, and then said: "Mr. B——, if you agreed with that creed, our Church would not call you."

This is not the place to enter into the ethics of creed subscription. Some intellectually honest men find it possible after such a frank statement to sign the ancient symbols, in as much as back of the imperfect phrasing and even mediæval conceptions lies the same divine life which we vainly strive to express in symbolic language to-day. Others whose consciences are offended by such action may join churches like the Congregational and Baptist, in which, while the Denomination has a certain broad standard, each candidate is accepted or rejected on the basis of his own creed. For the brave, clear, open-minded truth-seeker tens of thousands of churches fling their doors wide open. For the honest, sturdy conservative as for the equally honest, sturdy liberal there is both place and need. The only man for whom there is no room is the theological trimmer and dodger, who juggles with truth for the sake of personal advantage. Jesus had no word of condemnation for the honest doubt of Thomas, only patience and the invitation to investigate; but the

hypocritical Pharisees he lashed mercilessly, and the hired mourners he drove from the room.

The fact is that nothing save the most fundamental religious doubt should keep any man who desires to be a minister out of the profession. The minister is preeminently a lover and imparter of truth. He is not only free to investigate the beliefs of the Church; he is expressly bidden to prove all things and to hold fast only that which is good. He is not the intellectual prisoner of a closed canon. If the well-grounded discoveries of science, like the Copernican astronomy and evolution, bring him into conflict with the ancient symbols, then the symbols need revision; for the facts of science are the indubitable revelation of the ways of God. The promise of Jesus is, "Ye shall know the truth; and the truth"—not tradition, no matter how sacred,—"shall make you free." The great Teacher declined to put his message into hard and fast theological forms, chained to a nomenclature that was certain to prove inadequate for future generations. He preferred to teach all that his age could understand, using the elastic forms of parable and imagery, in which every succeeding race and age might discover new beauties and describe its religious experience in its own living words. He explicitly denied that he had imparted to his disciples all religious knowledge. "I have yet many things to say unto you," he told them, "but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth."

The sincere follower of Jesus, eager to serve God and man in the ministry, who allows himself to be shut out by the Church's bigots, is either ignorant of his free heritage or a weakling. The great leaders of the Church —Amos, Paul, Luther, Wesley, and even Jesus himself —have all been regarded as heretics by their blinded but well-meaning conservative brethren. It was held heretical at times not only to doubt the creeds but to read the Bible in public worship, to use an organ, to sing hymns

with unbelievers, to hold marriage and funeral services, and to celebrate Christmas and Easter. This seems very narrow and foolish to us; but there was reason and goodness back of the Church's ultra-conservatism. Mistakenly its champions had identified the infallible divine life lying back of all creeds with certain very fallible human symbols and forms which they believed to constitute the one true creed. To their minds, he who touched the creeds tampered with life, something which did not follow in the least. We honor them for their reverence and complete devotion to the life; we lament only that their ignorant and short-sighted championing chained and hampered it instead of allowing it to march on in its ever-increasing glory and strength. The true attitude toward the past was well put by Beecher in one of his lectures to the Yale students. "I consider myself Calvinistic, you know," he said, "and in this way: I believe what John Calvin would have believed if he had lived in my time and saw things as I see them. My desire is to know what is true; and then I am very glad if John Calvin agrees with me; but if he doesn't, so much the worse for him!" That is the attitude of multitudes of ministers to-day who would go to the stake rather than be untrue to themselves or to their fellows; and with tact and grace they are serving the most conservative and even bigoted congregations.

It is sometimes hard for a young man to have the patience of the true teacher. New theories and new truths cannot be crammed down men's throats. That, as Beecher put it, is too much like trying to feed eggs. His advice is to sit on them in living, loving warmth for a while; and soon there will be nothing but mouths open and ready for what is placed in them. It is a great pity that some of the most promising men have turned away from the ministry because of their inability to perceive that the only limitations to the minister's freedom were the limits of truth and the possibilities of their congregations' un-

derstanding and receptivity. It is better to work inside the Church than without until the Church itself closes the portals; and there are multitudes of places open to-day to the untrammeled truth-seeker, and to him alone.

The essence of Christianity is safe. What is not safe is not true. Only fools fear that any human power can prevent the rising of the sun. Truth does not need to be kept in a glass case or locked up in a strong box. It thrives only when it is given freedom and fresh air, even though this brings the testing of the blast and of the storm. Men who champion truth, while guarding its interests, need to cast out the fear that any man can permanently injure or thwart it; for truth is of God, and faith in God, like the perfect love of God, casts out fear.

(f) *Lack of Liberty.* What is true of the minister's belief is true also of his life in general. He is not a monk and an ascetic, cut off from wholesome pleasures and circumscribed in his freedom, as some men picture him. All wholesome recreation, all clean fun, all the joy of living is his. If he voluntarily resigns certain portions, it is that he may better accomplish his life-work, and so increase rather than diminish his own joy and the joy of those whom he serves.

It is this which will govern his attitude toward dancing, the theater, cards, and other mooted amusements. His general principle is to use all good things and abuse none. But if meat offered to idols—a perfectly good food—makes his weaker brother to offend, he will eat no meat until he has persuaded his weaker brother either to eat or to tolerate the minister's eating. If, however, the weaker brother is merely a carping bigot, bent upon playing the rôle of tyrant and bully, the minister will do as Paul did in regard to circumcision, a good and revered custom, and dispute even with Peter and the whole company of the apostles, turning to a new field rather than resign the liberty with which Christ has made him free. Many ministers attend the theater. Why should it be

considered right to read "Hamlet" and "The Servant in the House," but wrong to experience the full beauty and power of these on the stage, where they were intended to be given? The efficacy of the drama in arousing consciences and in leading men to God, as the Church itself used it in the miracle plays and morality plays, has by no means been either discredited or exhausted, while clean, wholesome comedies render a gracious service in recreating jaded and anxious minds. As for cards and dancing, most ministers voluntarily resign these amusements, admittedly dangerous for some, for the sake of greater efficiency. They do this not because they are subservient to the whims and prejudices of any man, but precisely because they are free.

Every great profession has its necessary limitations and its sacrifices. The lawyer, the doctor, the teacher, the editor, all must adapt themselves, often with much self-denial, to the exigencies of their professions and to the people to whom they are to minister. No man who purposes to do exactly as he pleases, even in regard to perfectly good things, can succeed in any calling which involves intimate contact and coöperation with all sorts and conditions of men. Liberty is never synonymous with license; and the minister, true to his mission, has only himself to blame if in all vital respects he is not free. In the matter of minor adjustments and renunciations he is no lonely martyr. Thousands share the same fate. In all the fullness of happy living he follows One who taught not that he might subtract from men's joy and circumscribe their freedom, but rather that his deep and abiding joy might be in them, and that their joy might be filled full as they became truly free.

VII. PREPARATION

It is evident that for success in such a calling no preparation can be too thorough. The work demands less the

zeal of youthful and short-sighted enthusiasts, who vault from abbreviated college courses quite over the curriculum of our seminaries into the pulpit, than the service which can alone be rendered by the patient and painstaking development of mature powers. Short cuts to the ministry are always costly. Sometimes they are disastrous. The servant of the Church is impoverished and dwarfed; and for his lack of training both he and those to whom he ministers pay dear. Too many congregations are starving on a diet of Ephraims who are "cakes not turned." The dough was good; but in order to be digestible and palatable, it needed more baking, and undue haste in the process of manufacture spoiled the product and injured the consumer. Furthermore, the sun-drying in the experience of life never quite makes up for the ovens of the schools. Those years of hard study and personal development under expert supervision and the inspiration of sympathetic and helpful fellowships are invaluable. They correct errors, eliminate crudities, train in methods, indicate paths along which success may be sought, and map out plans for study and activity covering years to come.

It is folly to attempt to refute this by citing such a life as that of Spurgeon. In the first place, Spurgeon was a genius, and it is never wise to measure our possibilities by those of professional giants. In the second place, if he had the most meager preparatory schooling and general education and no technical training, he was conscious of the lack, which was at times painfully apparent. His conceptions were often crude and his theology faulty; and he confessed that nothing which he said was fit to print as he said it. College and seminary would not have frosted his powers but ripened them. Furthermore, the training which he lacked at the outset of his career he vigorously attempted to give himself during all the long course of his ministry. He did not hold the thousands of people in his great Tabernacle because he stayed away from the universities. The crowd places no

premium upon pious ignoramuses. "Open thy mouth, and I will fill it," was not promised to a willful dunce.

Another life sometimes quoted is that of Beecher. Beecher took but one year of seminary training, it is true; but he, too, was a genius, born in the home of one of the greatest of American ministers, and trained unconsciously from his boyhood in the parsonage on through those years when his father was seminary professor and president as well. Both Spurgeon and Beecher were indefatigable and life-long students, and Spurgeon urged his students to make themselves masters of all useful knowledge and to develop themselves in every way.

History teaches the lesson very plainly. It is a question whether Moses could have accomplished his great work for Israel if he had not been instructed in all the lore of the Egyptians. Paul's "much learning," far from making him mad, as Festus suggested, enriched his mind and disciplined his powers until he was fitted to carry the gospel to Greece and Rome. Xavier's evangelistic zeal was not destroyed by his education in the University of Paris; and if he could lecture on the philosophy of Aristotle and aspire to the highest academic positions, he could also travel from Portugal to Mozambique, and on through Ceylon and Malacca to Japan and China, preaching the good tidings. John Wesley's sermons are filled with illustrations which reveal the breadth and height of his intellectual culture. Whitefield's training in Oxford gave him sway over men like David Hume and Benjamin Franklin without robbing him of power over the miners and puddlers and weavers who thronged him when he preached. An empty head and a full heart seldom go together; and when they do, the result is likely to be more disastrous than helpful. To be sure, Carlyle's friend "Dry-as-dust" occasionally creeps into the pulpit; but that is not always because, like Mr. Casaubon in "Middlemarch," he "is a man of profound learning." It is rather because that learning is for the most part "loads

of learned lumber in his head," and very ancient lumber at that. As Mr. Casaubon himself says, "My mind is something like the ghost of an ancient, wandering about the world, and trying mentally to construct it as it used to be." That is not the minister's task as a teacher. Whatever he may know about the Hittites and ephods is of value solely as it helps him to deal effectively with the Brownville-ites and rubrics of to-day. He can never know too much. The one thing needful is to emulate old John Robinson, who with all his learning bore it lightly and kept in closest touch with the life of the simplest of his flock. For the man entering the ministry, what seems the longest way round is really the shortest way home. Where seminaries like Yale, Union, Princeton, Chicago, Andover, and others are in university centers, where they belong, it is possible through the selection of electives to finish both college and seminary courses in six years instead of seven. But if this is possible, it is open to serious question whether, save in cases of need, this is advisable, and the omissions should be made up as soon as possible by the minister who would do his best work.

VIII. CLAIM UPON STRONG MEN

Such is a bird's eye view, a brief analysis, of the work of the ministry. The need for strong men to enter it is urgent. Strong men always have been in it, among them many of the world's greatest teachers and heroes. Strong men are in it now, and an increasing number are turning toward it to-day. In a letter to Dr. John R. Mott ex-President Roosevelt writes: "This question of recruiting men in the ranks of the Christian ministry is one of world-wide interest and concern. . . . Small, narrow, one-sided men, no matter how earnest, cannot supply leadership for the moral and religious forces which alone can redeem the nation. They can do good in their own way; but in addition to them, and especially for this par-

ticular work, the strongest men are needed—men of marked personality, who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite an intense moral and spiritual enthusiasm."

It is a great work. The end, as Beecher paraphrased Paul's description in the Epistle to the Ephesians, is Manhood; the means, Truth; the spirit, Love; the ideal, Christ; the inspiration, the living Spirit of God. In such a task the greatest days are naturally not in the past but in the future. The supreme opportunity of the ministry is not behind but before the college graduate of to-day. As never, perhaps, in the world's history the Son of God is calling strong men to go forth and share in the work of bringing in the Kingdom.

And the strong men are going. They have read with enthusiasm the proud history of the world's prophets. They have watched them cut their way through the dense forests of Africa, plant their stations along the sacred rivers of India, explore the recesses of South America and cheer the hearts of the fisherfolk on the rugged coasts of Greenland and of Labrador. They have seen immoral pagan cults vanish and cruel customs disappear before the heralds of the Christ. Industry and the arts have followed in their footsteps. Education and civilization are in large part the fruit of their toil.

As the younger generation of prophets catches the divine fire, they too take the sacred vows upon them. They are "highly resolved," as Lincoln said, that the blessings of knowledge and of love shall be imparted to all men everywhere; that little children shall be spared the horror of conditions in which physical health is impossible, and chastity and honor are menaced hourly by the terrible temptations which beat upon their lives; that the needless industrial ills, bred by a pitiless struggle for existence and a merciless competition, shall be done away with; and that the spirit of sonship toward God, the Father, and

of brotherhood toward Man, the Son, shall rule in the hearts of individuals and in the deeds of nations until the vision of the Messianic age, that dream of the past and hope of the future, shall be attained.

"I see my call! It gleams ahead
Like sunshine through a loophole shed!
I know my task; these demons slain,
The sick earth shall grow sound again;—
Once let them to the grave be given,
The fever-fumes of Earth shall fly!
Up, Soul, array thee! Sword from thigh!
To battle for the heirs of Heaven!"

It is a new crusade, and an old one; and the call of the Leader rings clear. No man is more to be congratulated on his choice of a profession than he who, in the light of the Christian vision and in the power of the Christian impulse, follows in His train.

II

THE FOREIGN MISSIONARY'S CALLING

By

HARLAN P. BEACH

CHRISTIAN WORK AS A VOCATION

THE FOREIGN MISSIONARY'S CALLING

THE man or woman devoting a lifetime to unselfish ministry to the manifold needs of peoples in distant lands is not the only missionary. Those who perform similar offices for the neglected inhabitants of the dwindling hill town of New England, of the sparsely settled prairie or godless mining center of the West, and of the congested, vice-sodden slums of our great cities are equally deserving of that honorable name. Yet persons who exercise their ministry in Africa and Asia do it for peoples and civilizations so diverse from those of Europe and North America that somewhat different qualifications, preparation and activities must be discussed when the foreign missionary's calling is under consideration. The work of city and home missionaries is covered in the main by Professor Tweedy in his contribution to this volume, and Professor Bailey in a companion volume; so that only those aspects of the ministry more or less peculiar to foreign fields will be considered in this section of the volume.

I. A Goodly Fellowship

Persons who are considering the possibility of becoming foreign missionaries are ushered into the presence of some of the greatest characters in Christian history, beginning with the Son of Man Himself, the foremost

missionary of all nations and times, the exemplar and enabler of an unnumbered multitude who should hear later His call and carry on His unfinished task.

1. *The Pre-Reformation Apostles.* In the infancy of the Church, when there remained so much undone at home, most of the Twelve carried the Good-news to nations at hand and more remote; while the peerless convert, St. Paul, tirelessly exercised his ministry from Antioch to Rome, possibly to Spain.

The history of Western Europe is illumined by the Christian deeds of Augustine, Patrick, Columba, Aidan, Benedict and Ansgar; while Ulfilas, Cyril and Methodius carried the gospel and Christian civilization eastward to barbaric peoples. Scores of missionaries, hardly less eminent, during the Middle Ages proved to be indispensable aids in the making of Europe; and North Africa owed its enlightenment to missionaries and Churchmen, from St. Mark's time until Raymund Lull gave himself to the conversion of Moslems,—religionists who had changed the Mediterranean's southern littoral from being the light of Christendom to the gloom of Mohammedan faith and practice.

2. *Post-Reformation Missionaries.* While the apostolic fires grew dimmer with the centuries, a strong missionary impulse followed the discovery of new lands and continents, first among Romanists and more tardily among Protestant nations. During the last hundred years, the rapid development of Africa and Asia has depended quite largely upon missionaries acting independently, or as aiding colonizing powers. Not to speak of workers now living, a Hall of Fame could be dedicated very appropriately to heroic and devoted men and women who have made some nations what they are and who have built up influential Christian communities among other less susceptible peoples, despite bitter opposition.

David Trumbull and Horace Lane carried the breath of an evangelical spirit with them to South America, as

they wrought through education and a varied Protestant program. James Chalmers and John G. Paton planted gospel seed in Pacific islands; and like-minded fellow workers earlier had transformed Hawaii into a Christian state and the cannibal Fijis for a time into the banner church-going section of the world.

Missionaries, from the day of Verbeck, "the man without a country" and teacher of the ex-Premier, Marquis Okuma, to the late John Hyde DeForest who fell asleep after winning Imperial honors and the affection of commoners, have been leading factors in the marvelous development of Japan. The last- and boot-tree maker, Robert Morrison, pioneer of Protestantism in China, blazed the way for James Legge, prince of translators, Dr. Kerr, the most noted of the earlier medical missionaries, Dr. Mateer, educator and Bible reviser, Timothy Richard, honored alike by Christian converts, *literati* and the Empress Dowager, Griffith John, who touched the hearts of Chinese by his tracts and saved their souls through the messages of his Welsh eloquence, and Alexander Wylie, sinologue and purveyor of the Scriptures to millions.

No man can tell how much India owes to the translations of Carey and his companions of the Serampore Triad; to Alexander Duff and his Scotch colleagues of the educational triangle of Calcutta, Bombay and Madras; to Doctors Scudder, Green and Valentine, forerunners of the heads of greater missionary hospitals of to-day; to the civil-engineer, preacher and social worker, Dr. Clough, under whose direction two thousand two hundred and twenty-two Telugus were baptized in a single day; and to a host of faithful evangelists—followers of Schwartz, their pioneer of two centuries ago, and of the brilliant Henry Martyn whose brief candle later burned itself out in Persia, aflame at both ends.

Persia is under unacknowledged and unwilling obligations to missionaries, the land where Dr. Grant and Fidelia Fiske gave themselves to the "double cure" and to mental

and spiritual illumination. The proud capital of the Turkish Empire is where Cyrus Hamlin plied his sixteen trades and established Robert College,—the maker of Bulgaria by official acknowledgment and the model for other Levantine institutions,—and where Schauffler and Riggs did their miracles of translation and authorship. This obligation extends from the Harput mountainside where Wheeler and his colleagues taught and which they made the cathedral city of a great circle of Armenian Churches, to Syria, with its marvelous litterateur, Van Dyck, and the equally famous Dr. Post, and to Jerusalem where Bishop Gobat dreamed his prophetic dreams and wrought himself into many transformed lives.

The Dark Continent, especially Black Africa, is only just emerging from its millenniums of savagery and gloom; and missionaries undisputably have done more for its dusky inhabitants than commerce and trade, than the gold of Johannesburg and Kimberley's diamonds. Krapf and Rebmann planned their Apostle's Street in the form of a cross inscribed upon the heart of Africa, with brave Rosina Krapf's lonely grave as its eastern starting point. A similar cross was actually marked out by the weary footsteps of David Livingstone in the Continent's southern lobe, its center being the holy place where his heart lies buried outside Chitambo's Village, whence faithful negroes bore his body for nine months to the shore, when it was reverently taken home and laid among Britain's famous heroes in Westminster Abbey. Grenfell and Arnot were scarcely less worthy missionary explorers. Mackay's engineering skill, simple goodness and fearless bravery laid the foundations in Uganda of a Christian Kingdom which was to see its first Christian King enthroned forty years after Stanley sent to England his call for civilizers and teachers. James Stewart of Lovedale, whose lofty stone monument on the bare summit of an adjacent kopje is as symbolic and significant as the rockhewn tomb of Cecil Rhodes on Matopo Hills, was

that statesman's equal; for he was explorer, scholar, educator, captain of industry and in all things what the nickname inscribed on his grave connotes, "The Forth-strider," —as dearly loved by Africans as General Armstrong or Booker Washington by American negroes. Moslem Africa in extending itself southward from its northern lobe, has prevented thus far much missionary work because of its intolerance. Yet to be so formative an influence there as James Hogg, "the Master Builder of the Nile," is to have lived to see one's coronation day.

Time fails to tell of numberless other heroes of the faith who transformed kingdoms, wrought righteousness and obtained promises through their undying love and dynamic trust. Any one who will read a dozen missionary biographies, will fully realize the goodliness of the fellowship to which missionaries are called and will understand its strenuous demands and its priceless rewards.

II. THE MISSIONARIES' VARIED ENVIRONMENT

The United States Navy, when recruiting for its somewhat unattractive service, issues brightly colored lithographs of tropical lands which marines may one day see in the course of their training, or when assigned to West Indian or Far-Eastern stations. The foreign missionary spends his life abroad, not on hot warships, with occasional brief periods of shore leave, but constantly amid such delightful scenes—and others as repellent to the Occidental as these posters are alluring.

1. *Mission Lands and Landscapes.* Paradisaic Japan; the tropical beauties of the South Seas, Malaysia and the Philippines; Burma, Ceylon and seductive Siam—three flashing emeralds on the fringe of Southern Asia; the Vale of Kashmir and mission stations under the towering peaks of the Himalayan range with "the Snows" always in sight; portions of scenic China, especially its Switzerland, the Province of Fukien; the highlands of British East Africa

and Uganda, with sections of West Africa: these and other smaller divisions the world over are the gardens of God, looked upon from an æsthetic point of view.

But the world also has its forbidding and less beautiful harvest fields. Missionaries through the months-long night of the Arctic Circle and in dreary Tierra del Fuego, the "farthest South" of Missions, are deserving of sympathy from other than climatic points of view. Outposts bordering on the desert are similarly unattractive —sections of Arabia and Mongolia, the sandy wastes of parts of Persia and northwestern India, southern Argentina, sections of the western Andean slopes, Northern Australia and above all stations which will one day be found in the habitable sections of southern Algeria and the Sahara, even as they now are in the scarcely less barren Kalahari Desert of South Africa. Yet all these fields have their subtle charms, as do arid regions like the high feldt and karroo of South Africa.

2. *Their Climatic Variations.* Missionaries labor in all climates from the frigid to the torrid. Very few fields are favored with such temperature as one finds in the United States and Canada and in most of Europe. Candidates must be prepared for extremes of heat and humidity even in latitudes where one would not expect them, as in North China and most of Japan. In the Torrid Zone, if the altitude is sufficiently great, life is very easily endurable; though under the equator a mile above sea level, the long nights are very chilling. Happily in warm countries, men discard the relatively heavy clothing of North America and Great Britain and dress for the climate. Missionaries in the Temperate Zones are likely to suffer from the cold in winter because of inadequate heating arrangements. Another climatic trial to be expected in most fields is the hot and dry seasons, both of which are somewhat hard to bear. In general, however, it may be said that no matter what the climate is, the missionary becomes acclimated in a season or two,

so that neither health nor usefulness is seriously affected. Siestas, frequent baths, suitable clothing and cooling devices invented for one's comfort make life even in India very comfortable. Moreover, most missionary boards have competent physicians who examine every candidate, and they will not advise sending a person to a field where health is likely to suffer.

3. *Hygienic Differences.* Hygienic conditions are not what they are in developed civilizations; though Japan and much of Latin America are exceptions in this respect, as are certain cities in other countries. Lack of drainage and proper sewerage, an impure water supply, the presence of decaying vegetable and animal material, and the anopheles mosquito are the principal sources of disease. Yet the missionary can in many cases remedy the situation in his own immediate vicinity, thus surrounding himself with a safety zone, except when epidemics, like cholera and plague, sweep over a city. In country stations and in the interior of South Africa conditions are fairly good.

4. *Health and Disease.* Climate and hygienic conditions varying as they do, the missionary's health is correspondingly affected. The Caribbean and Gulf of Guinea littorals, to a less extent the coasts of East Africa and northeastern Brazil, low-lying river banks in the tropics, particularly those of the Amazon and Niger, and regions where the anopheles mosquito and the tsetse fly of sleeping-sickness districts abound are most to be avoided by persons of limited physical stamina. In some tropical fields the liver is an organ which must be cared for; and exercise, especially recreative social games, become part of the daily duty of the worker as a prophylactic. Temperate Zone mission stations are usually fairly healthful, except when epidemics of various sorts are present. Even then smallpox and typhoid can be avoided by vaccination or inoculation, and the much dreaded plague rarely attacks foreigners. Few classes of workers are so

well cared for medically as missionaries; since the boards either send out medical men and women to their fields, or else competent physicians are within reach and are employed at mission expense. It is true that many missionaries are invalided home, but this is commonly due to their lack of self-restraint when duties too numerous or too nerve-trying are undertaken. Few of them have the will to turn aside resolutely from service that is overtaxing; though if they would do so, they might thereby be enabled to serve longer. Conscience is apt to become morbid, and the overburdened worker either continues his ineffective efforts, or a total breakdown sends him home prematurely and often permanently. Naturally this happens oftenest with women workers.

III. THE DIFFERING CONSTITUENCIES SERVED

1. *Languages of the Mission Fields.* The peoples to whom one goes vary greatly. Their languages differ in degree of difficulty of acquisition, some being relatively easy, while others call for prolonged patience and an accurate ear, or a full mastery of the organs of speech. Such linguistic peculiarities as the tones of China and the clicks of Southeast Africa are troublesome to many, while the gutturals of Arabic are equally difficult for others. The grammatical niceties of certain languages of India are in striking contrast to a practical lack of grammar in China, where declension, conjugation and gender are delightfully absent. The use of honorifics, as in Japan and Burma, are a stumbling-block to beginners and often through life, and the numeratives of the Chinese are similarly taxing to missionaries in their land.

Fortunately most of the dialects of India have a Sanskrit foundation, and so the vocabulary is made easier for one who needs to know the speech of adjacent peoples. The same is even more true of the common basis of the Bantu languages of Africa's southern lobe. Latin-Ameri-

can missionaries can readily understand when the Portuguese-speaking Brazilian converses with his Spanish-speaking friend from Peru.

While candidates for whom spoken foreign languages have proved difficult may well consider this in expressing their preference of field, it should be remembered that language schools are being established in the principal mission countries. The help there afforded and that previously received in home institutions where phonetics is properly taught make language acquisition vastly easier than French or German in America, where neither is spoken by the people and where teaching methods are often antiquated.

2. *The Variant Stages of Culture.* Variant strata of culture are encountered in mission work, ranging from the primitive stage of the Australian Blackfellow and the African Pigmy or Bushman, to the rejuvenated civilization of ancient China and the Occidentalism of Japan. Probably the average candidate would prefer to labor among the more cultivated peoples of the Far East or of Southern Asia, imagining that primitive peoples are hopelessly wanting in ability and inclination to rise. As a matter of fact primitive culture is marvelously adapted to peoples of that grade; and when they see reasons for changing to a more advanced stage, they have proved their ability to make the transition in a period which causes the process of evolution unaided by higher civilizations to seem criminally slow when it might be so easily accelerated. As a rule the less developed races call for greater ability and versatility in the missionary than do the more advanced nations, since they need to have so much more done for them in various departments of life. Moreover, they are more docile and eager to accept what the missionary brings than are the self-satisfied and critical, sometimes supercilious, heirs of ancient civilizations who have already taken on the veneer of Occidental progress.

3. *Religious Differentiæ.* Religious differentiæ are equally noticeable as one views the world fields. The scarcely discernible traces of religion among the Lumbwa on the eastern shores of Victoria Nyanza, or in aboriginal Australia, pass on into the animism of many lands. Popular Hinduism and even the Shintoism of advanced Japan contain much of the same element. Hinduism and Brahmanism in their higher aspects have an attraction for Occidentals, and their underlying philosophy is as subtle and as obscure as any Western system of metaphysics. Buddhism, especially in its northern forms, satisfies the millions of Far-Eastern adherents of that faith, as it does eclectic perverts in the Occident. Confucianism has an ethic which ranks second among those held to-day, in the opinion of many; while in its exaltation of ancestor worship it reverts to unreasoning animism. Mohammedanism possesses still the eternal truth and misleading falsehood of its endlessly repeated creed, and its social effects are for the most part sadly blighting. The contact of Christianity and modern civilization with these faiths has given rise to many modifications and reforms that appeal to the thoughtful missionary who would use the truth that exists in them to build thereon the Christian superstructure which contains those elements and far more important ones besides.

Amid this conglomerate of superstitions and creeds and their background of mythological folklore and sacred canons, the Christian missionary stands with the Bible in his hand, the love of God in his heart and the commission of the Saviour of mankind ringing in his ears, ready to help in every brotherly way these votaries at a score of shrines. Broken lights flicker all about him; the Light of the World shines full in his face; from his torch an increasing multitude catch the flame, and their darkened dwellings become centers of light. In lands where Roman Catholicism and the Oriental Churches are already established, the missionaries represent the freedom

and vitality of evangelical Christianity as contrasted with the dead formality, ignorance of Scripture and general absence of a true spiritual life of the Roman, Greek, Coptic, Nestorian and Gregorian Churches. In Latin America, Egypt, the Levant and Persia, therefore, workers need to know the peculiarities of these other forms of Christianity; and, more important still, they should possess the characteristics of the Protestant faith which differentiate it from those older forms of Christian belief. They should realize also that their own faith and life can be saved from similar failure and powerlessness only as they refresh and energize them through constant contact with the guiding Word and the ever living Christ, and through the practice of the presence of God.

4. *Probable Racial Futures.* Racial futures vary greatly, if we may judge from past history. Some races are apparently decaying, though the fostering care of virile governments may delay decay, as in the case of the South Sea and Andaman Islanders and the North American Indians. While it is probable that races of the North Temperate Zone are surer of a more dynamic future, India's third of a billion are descendants of ancestors of remote Vedic times, and are likely to flourish as long as time endures, with increasing mentality and a more rational religious life. Negroes not only have lived practically unchanged from a period prior to the oldest Egyptian monuments, but they are to-day virile and are proving themselves wonderfully susceptible to a high degree of development. Latin America's seventeen million Indians seem more vitative than their North American relatives; and the Incas and Aztecs may yet have equally strong posterity in the mountains of Mexico and along the Andean chain, if they are properly aided and protected from white aggression. Even in the case of the weakest races, certain to dwindle and finally die out, as the Tasmanians and Bushmen, it is a most Christian act to minister to the perishing remnants of such peoples.

5. *Variations in Receptiveness and Opposition.* To mention only one other point of difference between the races among whom a choice may be made, Missions succeed in the ratio of racial receptiveness or opposition to the Christian message and life. At present, certain sections of the world are practically closed against Christian Missions, Moslem Afghanistan and Baluchistan and Lamaistic Tibet especially. In general, Mohammedan countries are least ready to receive missionaries. Southern Buddhistic countries, Burma, Ceylon and Siam, do not oppose their coming; but Christian effort is largely fruitless in those lands, though not among non-Buddhistic peoples living there, as the Karens in Burma and the Hindus of northern Ceylon have proved. In caste-ridden India a readier response is met with among the more than fifty million untouchables than among caste people; and the Miao and other aborigines of China receive the gospel far more willingly than the neighboring Chinese. These differences in point of receptivity, however, are more largely due to the religion of a country than to racial qualities. It is a mooted question among many as to whether it is wise to expend much labor upon peoples who persistently reject the gospel, when the missionary force is so inadequate that millions who are willing to receive Christianity have none to minister to them.

IV. NATURE OF THE MISSIONARY ENTERPRISE

1. *It Is Creative.* Though missionary work is often called creative, it is only relatively so, particularly among the more advanced races. Primitive society furnishes very little to build upon. When Christianity comes into its experience, old things pass away and all things in a sense become new. Yet compared with work in Christian lands, this enterprise is creative in many respects. The missionary not only causes "two blades of grass to grow where only one grew before," but he introduces fruits

and vegetables to nourish peoples who had never seen them hitherto and who bless him for this addition to their menu. New industries, new mechanical powers, new education, new moral and religious ideas, new laws, formerly unheard of, are the product of this new creation which brings help and relief to an order that groans and labors in pain, waiting for the day of its redemption.

2. *Mission Work Is Supplementary and Complementary.* The enterprise is always both supplementary and complementary, destructive and constructive. The foundations have been laid from the beginning, and the wise missionary bears the commission of the youthful Jeremiah: "See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." Just as the Union of South Africa, in reorganizing British and Boer law after the union, found that neither nation had done as well as the untutored negro in certain matters affecting tribal law and usages and consequently reverted to them, so missionaries are to find in existing beliefs and customs the elemental stuff which is to be examined and either used or rejected in the Christian society which they are sent to found. This calls for a thorough acquaintance with Christianity and its civilization and also for an equally accurate knowledge of the beliefs and institutions of races to whom missionaries minister. Thus equipped, they are competent to perform Jeremiah's delicate and important task.

3. *Evolutionary Character of the Task.* The place of Missions in evolution is a very important one. The most conservative supporter of the enterprise who looks upon Darwin and his continuators with holy fear, nevertheless notes with joy the change that took place in the Hawaiian Islands during the fifty years of missionary work which metamorphosed raw heathen into material for a Christian state. Christianity becomes the adjuvant of inexorable law and not only enables the fittest to survive in increas-

ing strength, but also imparts to the unfit that divine capacity which often makes them leaders among the most fit. It takes the outcaste of India whose ancestors since the Laws of pre-Christian Manu have been despised and rejected of men, with little religion and less mentality, and makes him the teacher of Sudra children, or even of Brahmin boys and girls. His uplift incites caste people to new exertions toward progress; and so caste men and outcastes alike are evolved into such men and women as they would not have been for generations without this new evolutionary force. It goes without saying that missionaries who have studied the evolution of society and the place that Christianity should have in that process will labor more intelligently and effectively than those who do not know what science has to teach in this realm.

4. *It Is Human—Man in His Entirety.* The task is human from one point of view, affecting the entire man in all his activities and powers. Perhaps the early missionaries emphasized unduly "heathen" souls, and too little was done for their bodies and their obstructive environment. To-day this is not true; indeed, spiritual features of the enterprise are in danger of being neglected. Because of modern views as to the effect of environment upon life, the program, as will be seen later, is a very broad one, calling for versatility or specialization, according to the plans of a given mission.

5. *It Is Divine as Respects Missionary and Convert.* Yet now, as heretofore, the central objective of Missions is a religious and spiritual one. It is God's enterprise, and the old dictum of Henry Venn is still heeded, "Spiritual men for a spiritual work." As streams do not rise higher than their source, missionaries are called upon to be examples of holy and spiritual living, as well as to be genuinely human in their attitude toward men.

It is a divine enterprise in still another sense—the direct working of the Spirit of God and of the saving grace of Jesus Christ in the lives of inquirers and con-

verts. To assume that all that is needed is proper instruction and better surroundings, with a slight addition of will power, and that true conversion will ensue is to mistake wholly the divine method in all lands. It is even more forgetful of the surroundings of non-Christian peoples. Remember that customs, traditions, laws oftentimes, are against the new life in Christ. Try to realize how inimical to the new faith are the superstitions and teachings of the old religion. No wonder that Henry Martyn looked upon a Hindu's conversion as scarcely less wonderful and probable than to see a man rise from the dead. The missionary task is a human-divine synergism,—God working through men and women obedient to His will to effect the regeneration of individuals, races and even national life.

6. *Supervision at Home and Afield.* The work done on foreign missionary fields is one that is supervised and conditioned by others. Wholly independent action is not possible usually; though missionaries have some degree of initiative, especially if no other worker is at the same station. In a sense this is greatly hampering, since one must be obedient to the decisions of the Mission at its annual meetings. On the other hand it is a distinct advantage to the cause that junior missionaries, filled with the ideas of workers in Occidental lands and still imperfectly acquainted with their new field and people, are not permitted to adopt measures that longer experience would have prevented their proposing. The collective wisdom of an entire Mission is surer to be correct than the single viewpoint of even the wisest newcomer.

It does not always happen that the supervision coming from home committees is for the best interests of the cause abroad. If the secretaries of the home board have been frequently on the field, there is little likelihood of being hampered by Occidental restrictions; if no member of that board has visited its missionaries, there is danger of unwise home legislation. Each year there is an in-

creasing tendency to permit the missionaries and foreign conditions to decide questions of field policy.

7. *International Coöperation.* Limitation of another sort comes from the modern tendency toward interdenominational coöperation, especially in Mexico, Japan, China and India. Here a Mission is often called upon to give up well-established usages in order to conform to a norm decided upon by the country's Continuation Committee, or by some local or general conference. Here again the probability is that the united wisdom of missionaries from various parts of the field is a safer guide than that of a single Mission.

The problem is more difficult when Occidental countries are almost equally represented as to the number of missionaries on the field. Even British and North American mission policies vary; and as each country has a somewhat different theory of conducting missions, each regarding its own as greatly superior, friction or hard feeling may ensue. Continental Europe has a missions-theory, largely German, which is still more variant and divisive when imposed upon English-speaking societies. South Africa and to a less extent India are the only lands where this last limitation is likely to be detrimental to harmony.

8. *The Enterprise Is Inclusively Complex.* The prospective missionary has seen abundant evidence in this section to admit that the phrase "comprehensively complex," is a summary characterization of the missionary's task. When the following section on the program of Missions has been read, it will become even more apparent. Those contemplating the possibility of taking up the work will see how broad an enterprise they are undertaking. Surely there is largeness here. If they have shrunk from deciding upon the home ministry because of hampering limitations or smallness of any sort, there is little of it abroad —nothing of it except limitations of personal ability to accomplish a manifold task, or those imposed upon them

at first because of lacking experience and wisdom. As Angelo criticized a pupil's work with the single word "Amplius," so many a laborer at home might have the same need of breadth, while the missionary is rarely open to the exhortation, "Broader!"

V. Phases of the Missionary Program

1. *Evangelistic Activities.* Most important, as well as most widely present, is the evangelistic work of Missions. This is carried on by practically all the workers, no matter what their special duties may be. In the guest-hall, in the jungle, by the wayside, in bazaars and markets, at great fairs, in street chapels and hospital waiting- rooms, in native homes whither groups have come as at banquets to which Jesus was invited in Palestine, the missionary embraces the opportunity to talk simply about the great facts of Jesus and His gospel of a loving Heavenly Father and of His mercy and goodness to men. The manger, the Life of lives, the sacrificial death, the resurrection and ascension, the Acts of the Holy Spirit working in and through believers, the ever-living, always-loving Saviour, faith, hope, charity—the eternal three, are central themes. But sin is flagrantly present in every life; how can it be forgiven, how escaped? Death and evil in manifold forms threaten or oppress. Sickness, direst poverty, hatred and a horde of harmful emotions are always with communities. Where is the path of deliverance to be found? These and a thousand other commonplaces of daily life make the Evangel good-tidings indeed. Especially attractive is the thought of the many mansions of the Heavenly Home where the waiting Father of all nations stands ready to welcome His children—a better issue out of a storm-tossed life than Asia's prevalent doctrine of transmigration or Islam's sensuous Paradise for men —at the cost of its being a Hell for their heavenly paramours.

2. *Pastoral Work.* A corollary of evangelistic work is the pastoral-ecclesiastical outcome of such labors. The infant Church is born when the two or three gathered together with Christ in the midst are spiritually fitted for its establishment. It may begin as "the church in the house," of the missionary or of some chosen member; but it soon reaches the dignity of possessing a local habitation, and of having officers and a pastor. This latter duty often falls to the missionary, particularly in early stages of work in a given field. Read St. Paul's epistles to Timothy and Titus, if the character of such an office is to be understood. The mission's polity will determine the specific program; but believers are still one's "children" among simple and ignorant folk, and "brethren" among the more advanced peoples. To the three-fold task of missionaries of the last century has been added a fourth mark of the developed native Church, toward which its minister must daily strive to lead its halting membership. To make it self-supporting, self-propagating and self-governing is hard enough; to add the later specification of "national," as contrasted with an exotic organization, unassimilated, dependent and having no indigenous traits and nation-wide influence, is the task of the twentieth century, when the membership is sufficiently developed to make it wise.

Church discipline, to select but one duty of this pastor, is most difficult to administer. In lands where there is a prevalent standard of ethics helpful to a moral life, the Christian finds it difficult enough to avoid conformity to degrading or destructive views of conduct. In countries where there is no Christian sentiment to correct the prevalent immorality, it is almost impossible for the new convert to keep himself unspotted from the world. Temptations are on every hand; tempters arise to draw him down again; and the more heinous the sin yielded to, the more likely he is to give up his new faith in despair. Read the closing verses of the first chapter of Romans and see

there the picture of the non-Christian world on its sexual side. The entire Decalogue is as thoughtlessly broken by the average Hindu, with the exception of murder, as by the Romans of St. Paul's day. Infractions of the Fourth and Seventh Commandments occasion the most difficulty in mission churches; but theft, open or through filching and "squeezes," is almost equally troublesome. The First Epistle to the Corinthians is a more varied transcript of the modern missionary pastor's book of discipline. Litigiousness in India is another most perplexing phase of the pastor's trials, though it rarely calls for church action.

The ecclesiastical aspects of the foreign missionary's life are likewise puzzling, sometimes absolutely baffling. He stands as a mediator between his converts and the Church at home whose polity was never adapted for any except Occidental Christians. To hark back to Macaulay's statement, where men worship cows and monkeys, the differences between Anglican and Non-conformist views seem trifling. The new converts find themselves belonging to a score of slightly differing denominations whose respective shibboleths they neither understand nor care to adopt. "Why should the body of Christ be thus divided? Why not return to the simplicity of the Apostolic Church?" Such in effect is the prevalent, though not the universal feeling, and the missionary must mediate between his flock and a reluctant denomination in America or Europe. We quote a single example found in the Kikuyu Alliance Constitution of 1918, five years after the bitter Kikuyu Controversy had broken out. "We, being profoundly convinced for the sake of our common Lord and of those African Christians to whom our controversies are as yet unknown, of the need for a united Church in British East Africa, earnestly entreat the home authorities to take such steps as may be necessary, in consultation with the Churches concerned, to remove the difficulties which at present make this ideal impossible."

He must be an ecclesiastic on an even broader scale,

as are his colleagues, whether ministers or laymen. An extension of the feeling just stated has led the missionary body of Korea to combine the four Presbyterian families laboring there into one; and in Japan three Methodist bodies were similarly minded. In India an even larger number of denominations bearing Presbyterian names have organized under one General Assembly. And in South India British and American Congregationalists, the United Free and the Established Churches of Scotland, the Dutch Reformed and the Basel Missions, are one body known as the South India United Church, with negotiations proceeding with the Anglicans and the Mar Thoma Syrian Church, whose traditional founding goes back to St. Thomas in A.D. 52. Many minor combinations have been effected, and still more widespread is the application of federation and coöperative ideas. This prophetic movement has cost years of argument, mainly with the home lands; and missionaries have been the prime factors in the ecclesiastical transformation looking toward the materialization of Christ's prayer, "That they may all be one." One such man as Bishop Brent, formerly of the Philippines, has accomplished more toward making this foreign missionary by-product the possession of his own Church and other denominations than a dozen eminent Episcopal bishops could have accomplished without his initiative. It is manifest that Christians who are unable to see no good thing in any denomination except their own would better not become foreign missionaries.

3. *Medical Missions.* A specialized item of our program is its medical work. Climatic, sanitary and hygienic conditions being what they are, and the native quacks and doctors being wholly unfitted to cope with diseases and epidemics which carry off annually their millions, tens of thousands of whom might have been saved by Western medicine and surgery, this branch of the enterprise is obviously important in most mission fields. Even in the least needy countries of Japan and Latin America, medi-

cal work has its place, particularly in the sparsely settled sections of Mexico, Central and South America. China, India—despite its government dispensaries and hospitals, the Moslem world and Africa are the greatest of these fields; but doctors are also required for Latin America, Siam and Laos and the Pacific Islands.

At present Medical Missions have not gone beyond the stage when the majority of practitioners are laboring alone in a dispensary or hospital, with no colleague to share their varied burdens. There are ordinarily no specialists to whom they can refer eye cases, delicate surgical operations of other sorts, obstetrical emergencies, plague problems, or even dentistry of the simplest description. The medical missionary thus becomes a specialist in almost everything; though his skill may be attained in the manner suggested by the saying among missionary operators on Chinese cataracts—"at the cost of half a bushel of eyes."

A new era has just been ushered in by the China Medical Board of the Rockefeller Foundation. Through its munificence, missionary hospitals have been better staffed and financed; four central institutions for teaching medicine and nursing have been specially aided in order to prepare selected Chinese for the profession; foreign scholarships are provided for medical work in the Occident that talented graduates and medical professors may avail themselves of the latest discoveries and theories of the day; pathological laboratories and special research work are provided for most efficiently; the nursing profession in China is being developed in connection with these central medical schools, as well as in hospitals complying with certain conditions; and, to crown the enterprise, their six-million-dollar plant at Peking, with an adequate staff, will become one of the greatest medical institutions in the world. All this looks toward the period of specialization, both for the Faculty and their Chinese graduates.

Medical Missions aim to make the work a means to

an even more important end than the healing of bodies and the sanitation and hygiene of backward peoples. It affords the best opportunity for prolonged contact with persons who are in the attitude of grateful appreciation and who see vital Christianity at close range. To distant homes the patients go with stories of missionary healing which to many seem as wonderful as the miracles of the gospels. The doctor has held daily services, brief oftentimes, sometimes prolonged, but always pointing patients to the Healer of souls, as well as of diseased bodies. Their gratitude after recovery makes them desirous to further the doctor's cause by contributions when possible and always by a loyal endorsement of the hospital or dispensary and of the religion which makes such altruism and self-sacrifice available.

4. *The Educational Program.* The educational features of mission work are not confined to the schoolroom by any means. An unending series of varied questions assails the missionary; his replies constitute a most effective means of imparting information that is educative. The preacher is far more of a teacher there than here, as his auditors know nothing of his Bible and of its ethical and religious teachings. Mere exhortation and essay sermons are alike useless in new fields. Exposition and application to daily needs of Scripture truths are fundamental in this teaching-preaching.

Education, properly speaking, ranges from the kindergarten to the university; though there are very few institutions deserving the latter name. The bulk of education, as statistics show, is done through common day or village schools of primary and grammar grades, as an American would describe them. The reading-sheet and blackboard have made Uganda what that kingdom is; and other equally simple methods through the kralls of South Africa have raised men and women, as well as children, through the weary length of the alphabet into creditable literacy. The mat-shed or *al fresco* schools of Ceylon and India

are the stepping-stones toward the British Government's F.A., B.A., and M.A., so eagerly sought after by aspiring Singhalese and Indian students. In all mission fields except Japan and certain Papal lands, these simple schools are welcomed,—closed countries not being included, of course. Their main objective is to supply rudimentary education to children of the Church, and biblical and other religious teaching is central.

Boarding-schools afford the best leverage of an intensive sort possessed by the missionary. Pupils are segregated in a Christian community for a prolonged period, during which time they are removed from the temptations and destructive influences of the non-Christian environment. At the same time, vacations send them out into their homes and communities to manifest the change wrought in their lives through Christian education. Those who are day students at such institutions, or who are taught continuously by a missionary, receive something of the same benefit from this close and continuous contact with strong Christian educators. A number of Japan's Elder Statesmen owed a debt to Dr. Verbeck that they have acknowledged; while the Japanese Church owes still more to Captain Janes, a Christian educator in a government school whose students of the Kumamoto Band exercised a greater influence, perhaps, than any other group of its size.

Higher institutions possess similar advantages, though too few of them are well enough staffed and equipped to allow of their accomplishing what they otherwise might. When under union auspices, they possess the additional advantage of bringing together the most promising youths of various denominations, who thus come to know each other fully and who later as leaders in the Church will aid the growing cause of unity. This is particularly desirable for institutions for theological training.

Industrial education is an increasing force in missions. It is most demanded in less advanced civilizations like

Africa, where industries need to be taught in order to develop the people and their country. In such fields as India and China their value is largely economic and is an aid toward the support of dependent pupils and ultimately of the Church through their graduates. Brazil is mainly desirous of them for this latter purpose, and there it is to improve agricultural processes. Indeed, so increasingly valuable is agricultural instruction becoming, that in 1921 an association was established in America in order to foster and extend agricultural schools in mission fields.

5. *Literary Phases of the Task.* Literary work is closely related to education. School-books are called for by the teacher. Bibles, leaflets, tracts, commentaries and a multitude of similar publications are required for the Christian propaganda. The developing life of the nation can be promoted best through such works as the Christian Literature Society of China—to cite the most conspicuous example—has issued for more than a score of years, part of the time under a different society name. Among the lower races, languages must be reduced to writing, and all the literature they possess is usually provided by missionaries. Grammars and dictionaries need to be prepared for newcomers in lands of ancient culture, like Japan, China and India. Dr. Legge was the most conspicuous instance of the elect company of translators of Chinese canonical literature, though Dr. Faber was another missionary who laid the world under obligations by his scholarly works on the Classics and Chinese heterodox writers. Dr. Murdoch in India and Timothy Richard in China will long be remembered for their services in organizing and promoting literary societies for those two countries.

Candidates are not sent out specifically for this work. No board can foretell the probable future of any most promising young missionary. He may prove to be a linguistic failure, or he may not have the imagination

to enable him to enter into the life and spirit of his adopted people. Hence the issue reveals the literary man. Pilkington of Uganda, peerless among young missionaries in his facile and idiomatic use of Luganda, translated the entire Bible in the brief life that closed so prematurely at the Battle of the Banana Gardens; but he thereby lives on as a principal factor in the marvelous evangelical movement, while his body rests behind the cathedral on Namirembe's summit. The untimely death of William Burns in Manchuria was not his end; for with the aid of a Chinese whose "stomach was full of the language of the land," he had rendered "Pilgrim's Progress" into the homely colloquial of the common people in an inimitable way. Similarly, but at the opposite pole of Chinese composition, the classical tongue, the late venerable Nestor of Chinese missions, Dr. Martin, wrote his thoroughly indigenous work on Christian Evidences which for nearly half a century led more Chinese and Japanese scholars into a knowledge of Christianity than any other volume, the Bible not excepted. Dr. Scudder's "Bazaar Books" in India were similarly conceived and were useful alike for the common folk and humble scholars of half a century ago. These men and many others, like William Milne, one of China's pioneers, and Griffith John, were born to their task and attained their fame through forgetting their own Occidental literary standards and identifying themselves intimately with the inmost thought and viewpoint of their intellectual environment. The Pauline maxim of making themselves all things to all men, whether barbarian or Greek, together with an undying determination to master a strange tongue in its finest shades of meaning and most melodious forms of expression and to adorn their pages with native gems, to the exclusion of Occidental illustrations that themselves need a commentary, made these literary workers what they were.

The evangelistic, pastoral to some extent,—read the story of Mrs. Ingalls of Burma and Mary Slessor of

Calabar,—medical, educational and to a regrettably limited degree the literary phases of the missionary enterprise, are shared in by both men and women. So nearly identical are the activities of the two sexes that the Edinburgh World Conference of 1910 gave no separate place to woman's work abroad. In general, women missionaries deal with two-thirds of the people more effectively than is possible for men—the women and children. Indeed, in lands where women are secluded in harems and zenanas, it is only through their ministry that they can be reached at all. As they have the training of children in their charge and are the more religious element in the community, to win them for Christ is very strategic.

6. *Missionaries and National Development.* There is a national aspect of Missions that is increasingly emerging, particularly in the Far East and in other more advanced nations. In Roman Catholic work it had been prominent from the beginning of their great missions, notably in China and Latin America. Protestants had also made their work include the wider community among primitives, where men like John Williams in the South Seas, Moffat in Africa and the Dutch missionaries in Ceylon impressed themselves and Western civilization upon entire tribes or peoples. In recent decades there have been men who have given themselves to cultivating the most influential elements in the mission fields in order to reach a wider and more secular constituency for the purpose of guiding the renaissant nations into higher channels. Verbeck and DeForest in Japan, Drs. Martin, Richard, Reid and Bishop Bashford in China, Principal Miller of Madras, Mr. Anderson in Calcutta and Mr. Andrews, formerly of Delhi—now with India's poet-laureate, Rabindranath Tagore, in educational work; Presidents Howard Bliss in Beyrut and MacClenahan in Cairo, Frederick Bridgman and Bishop Hartzell in South Africa, are examples of this sort of nation builders. The Young Men's Christian Association and the Christian lit-

erature societies are doing more as organizations perhaps than any others to further this important interest. Naturally only men of large caliber, with brotherly and catholic sentiments and a very wide knowledge and horizon, can hope to do much in these directions. Mr. J. H. Oldham, editor of *The International Review of Missions,* Dr. John R. Mott and certain men connected with the Continuation Committees established in Asia as the result of his conferences in India, China and Japan in 1912-13, are foremost in the latest movements in the direction of a national missionary statesmanship.

7. *General Utility Work of Missionaries.* The foregoing phases of the enterprise are the outstanding features in the missionary program. Yet this summary statement fails to give the reader any adequate idea of the outlying fields of activity which must be cared for by the general utility man and woman, which even the specialist must become in emergency. As previously stated, the task calls for versatility. As missionaries buying outfits for remote stations, many days' or weeks' journey from any shops or stores, include a general assortment of almost everything in their purchases, so most missionaries will find occasion for every useful process and all the items of practical knowledge that they possess. One must add to St. Paul's dictum and "do all things for all men," thus touching and aiding humanity at as many points as possible. Not only is versatility demanded of missionaries, but as the current calls of the mission boards show, a wide range of specialties is called for, not included in the ordinary program of work. Thus in the January, 1921, issue of *The Student Volunteer Movement Bulletin,* of the entire number of such calls, totaling 2,342, a miscellaneous group of 147 men were required for the following lines of activity: Accountants, agriculturists, architects, business agents, carpenters and builders, colporteurs, editors, engineers, farm managers, industrial workers, manual training, press managers, printers, scout masters, secretaries for leper

work, social service, student work, Sunday School specialists, superintendents of hostels, of immigration work and of leper asylums, survey specialists and treasurers. In addition, 130 women were desired for these openings: Business, housemothers, hostel directors, librarians, secretaries and accountants, social service, stenographers, and Young Women's Christian Association Secretaries—80 for the last form of work. Surely, the enterprise demands all classes and conditions of missionaries.

VI. FUNDAMENTAL MISSIONARY QUALIFICATIONS

The reader will now appreciate to some extent what manner of persons they should be who offer themselves as candidates for foreign missionary service. Probably those who are most fit will despair of being able to meet such manifold demands as have been enumerated in the foregoing pages. Yet it should be remembered that in no calling is the ideal fully realized and that this one is no exception to the general rule. It may be helpful to enumerate certain qualifications which are a sort of minimum requirement of most missionary societies.

1. *Physical Fitness.* Physically candidates should be able to pass successfully an examination for life insurance. While this is a general rule of many boards, probably every one of them has sent out missionaries who could not meet such a test. As previously stated, the large societies employ medical examiners who know conditions on the foreign fields and who make many exceptions to this rule, in view of special lands or kinds of work to which the candidate may be assigned. Though the family physician knows the candidate's medical history far better than these experts, he is apt to be wholly ignorant of the diseases and strains of foreign climates, and hence he overestimates the harmful effects of the service. This is particularly true in the case of women candidates. Decided nervous weakness, chronic indigestion,

tuberculous tendencies—except for fields like Persia, North and inland South Africa and Argentine—and unusual susceptibility to malaria, are likely to occasion difficulty abroad. Inability to endure with comfort hot summer weather is no disqualification, even for tropical service where the provisions previously mentioned will enable the missionary to live in comparative comfort. One whose hearing is defective should be assured that it is not likely to become worse, since deafness is almost prohibitive of close contact with persons whom one must deal with through the medium of a language hard enough for one with the best ears to understand during the early years of service.

The maintenance of physical fitness on the field is quite as important as the initial physical condition. One must have will power and consecration enough to care for health during the first years in particular—to become a valetudinarian almost, if the physician so requires. So, too, missionaries—older as well as younger ones—ought to be willing and able to play and otherwise rest. Bishop Thoburn attributed his unusual health during a long service in torrid India to his habit of undressing and retiring as at night for his midday siesta,—a suggestion that few are willing to follow, though most workers in the tropics set aside time for the noonday rest. Conscience, morbidly looking at present opportunities and blind to the long life of service to follow, if health is maintained, has been the undoing of very many missionaries who were invalided home permanently in consequence. Men and women who dislike to perspire freely and who are too indolent to exercise soon become physically unfit and do little effective work.

2. *Mental Qualities Called For.* Mental qualifications are important in an enterprise that requires so much of its workers. Linguistic gifts are desirable: and many students have been deterred from taking up this work because they have not been superior scholars in Latin or

Greek, or in German and French. Such persons should realize that living languages, spoken by every one and heard constantly, are vastly easier of acquisition than dead languages,—easier also than French and German as commonly taught through grammars and dictionaries. When African pickaninnies and Chinese children of five years have succeeded in acquiring an almost perfect command of their native tongues—though with limited vocabularies—with no teaching of a formal kind but mainly through their ear and ceaseless imitation of others, the college alumnus need not despair. In general, if a student graduates with a fair grade, he has already proved his mental fitness for most missionary requirements. If a lower grade is the result of unfaithfulness rather than of deficient mentality, it does not prove intellectual unfitness, though it reveals defects of another kind.

There are other demands upon the intellect than those required in the classroom. Mental alertness is very important, and so are powers of initiative. Imagination is far more useful in mission fields, particularly among primitive folk, than in the prosaic Occident. Logical acumen is indispensable in discussions with students and religious leaders, especially in India and Japan and in Moslem lands. Mechanical ability is a practical asset in the building period among lower races, when a man must be architect and superintend carpenters, masons, brickmakers, and blacksmiths, if he does not need to play all those rôles himself. A mind able to devise an ideal mission program for enlarging work and to assimilate the best in indigenous methods of procedure and apply them to church requirements, as the Indian *panchayat,* for instance, is most helpful.

3. *Desirable Social Qualifications.* Social qualities are the wine and sparkle of life to stimulate stolid commonplace and add the crowning charm to social intercourse. A little more than a century ago a leading member of that first Student Volunteer Movement of Williamstown-

Andover placed over his Seminary door-latch the monitory words, "Millions are perishing!" At that stage of the enterprise it was an unwritten watchword of Missions. It is no less true to-day than then; but in our time, the missionary's thought is centered quite as much upon the dying daily of lives that are perishing years before they are snuffed out. Just as for generations the Chinese name for prison was "hell," so untold millions in many lands are finding the place of their imprisonment in their environment, which is demoniacal and hellish in some particulars. A scholar who was the leader in a prohibited Chinese sect, once told the writer after he had been studying Christianity with him for some months and had become a trustful Christian, "Being here with you all in this happy place is Heaven in truth." Gladness and joy and peace are among the fruits of the Tree of Life.

The missionary goes out into darkened, distraught homes with a smile as his greeting, with laughter as the entering wedge into a knotty problem of dire poverty or of moral defection, and with hearty good-fellowship for all in the house, from the roly-poly crying baby to the wrinkled grandmother who sits crooning out her woes on the edge of her cheerless brick or bough bed. The undiscourageably jolly Mr. Jagow, with a laugh that called out half a dozen fanatical shopkeepers from the Mohammedan stores of Hebron to pass the compliments of the day and to be won by his genuine friendliness, found that his happy social gifts won for him a knowledge of the people and of their hoarsely guttural Arabic tongue. And on fuller acquaintance, the men who had fallen before the charms of his humanity, were willing in 1908 to come at night at the risk of their lives to hear behind locked doors the story of the Man of Sorrows who came to bear others' burdens and to share their dolorous yoke. At the other extremity of Asia, Dr. Walter Lowrie laughed as merrily and as genuinely as his Chinese auditors, as they cracked jokes and told funny stories together in the tea

shop, on the slow-going junk, or as the preliminary exercise for the spell-binding conversation-sermon of this "Hail-fellow-well-met" missionary,—who is also known as the "St. John of North China."

"The great human" is attractive, and Asia and Africa are marvelously influenced by men and women who have the social qualities which constitute part of that character. It is true that such gifts find themselves "cabined, cribbed, confined" when they are brought within the circle of formal etiquette, particularly as it exhibits itself in the extreme forms of China and Japan, now happily passing away; yet even here it is abundantly rewarding when fully and graciously exercised. It takes a gentleman to catch a gentleman, just as truly as the thief is captured most easily by his own pal.

4. *Spiritual Fitness Essential.* How can the religious nature of non-Christian peoples be transformed, except as it is brought into touch with purifying fires and has felt the spell of a transfiguring experience? The smoking and dimly smoldering spiritual longings of men who are groping after God, if haply they may find Him, burst into flame when spiritual missionaries minister to them; they smolder on, if the holy fire of their leaders has burned low. As stated in a previous section, the missionary enterprise is preëminently spiritual. Strongly fortified customs, incompatible with purity and progress, and religions which are fanatically opposed to the more demanding faith, must be destroyed or regenerated. Moral miracles must be wrought in individuals and in the community. Missionaries know the truth of Zechariah's statement, "Not by might—an army, nor by power, but by my Spirit, saith Jehovah of hosts." Pentecosts come to Korea, to Uganda, to Kamerun, to Nyasaland, to the Telugu country; but there has been an individual, or a small circle of missionaries and native Christians in an upper chamber, or in the long grass before the flame appears upon the heads of their leaders.

Spirituality is a growth in grace, with St. Paul's secret underlying it: "Not that I have already obtained, or am already made perfect: but I press on, if so be I may lay hold on that for which I was also laid hold on by Christ Jesus." Like and unlike Bunyan's Evangelist, the missionary presses on toward spiritual perfection, with his eyes turned heavenward, the Book of books in his hand, but with the world upon his heart, rather than as Evangelist—with it behind his back. Prayer and Scripture are the two pillars, Jachin and Boaz, standing before the spiritual temple. Through prayer, "He shall establish;" and, like the Boaz pillar is the Bible, "In it is strength."

5. *Leadership Requisite for Highest Success.* Increasingly with the development of the mission fields does this complex enterprise call for qualities of leadership. This may be paternal with children and youth; and even among the low castes of India, missionaries are mother, father, —"Ma," "Bap," to their adult charges. The same relationship is common among African negroes, though in the Subcontinent that stage has passed among leaders, as it has in Uganda, Natal and Basutoland. Compared with that relatively easy task, when, like the Babes in the Wood, a man "must be father, mother, both, and uncle all in one," is the critical undertaking of guiding advanced peoples who have reached an acute stage of self-consciousness. Paternalism must here yield to brotherliness, though it may need to be elder brother and sister with all that seniority carries with it in the Orient. In the case of the most advanced leaders, it may be impossible to go before the ranks, with them as subordinate officers. Some have advised the missionaries to march behind the indigenous leaders. Others find that walking side by side expresses the true idea of missionary leadership in such a case.

Powers of organization, firmness combined with pliability, sympathy, catholicity, determination, hopefulness, mountain-moving faith and the reality behind the im-

pression that one is really the friend and ambassador of God are the qualities which aid the missionary most as he leads the indigenous Christians in their many-sided activities for individuals, the Church and the larger community. If they are not possessed, some of them may be acquired; if already present, they are capable of enlarged cultivation. Perhaps the greatest help to an understanding of missionary leadership is the study of lives of prominent workers on the field,—men like Stewart of Africa, Hamlin of Turkey, Duff of India, John of China, DeForest of Japan and Chalmers of the South Seas.

6. *Symmetry in the Missionary Character.* One needs to add to these fundamental requirements the word "symmetry," leaving unmentioned a number of additional qualifications, among them the rather uncommonly possessed "common sense" of the candidate manuals. What is meant by symmetry is that the missionary needs to be normal and not unduly angular and emphatic in one or two directions. The well-rounded worker is likely to be most useful; though the "crank" who attaches himself to a single wheel of the missionary mechanism may be more successful in a few things than his symmetrical colleague in those particular items which are only parts of his more effective program. There is every temptation for a missionary to become "peculiar," especially if located alone at a station; and symmetry is a fine safeguard against such a limitation. The emphasis of one particular doctrine, or of one item in church discipline, or of one virtue, to the practical neglect of weightier matters thereby obscured, is harmful to a cause which affects all life and conduct. Such a missionary is but little more useful than an English lady who resided some years ago in Jerusalem. Her "mission staff" consisted of herself and a faithful servant. She was an extreme premillenarian; and with the British conviction of the indispensableness to happiness of a cup of tea for guests, her mission was to keep the kettle boiling every minute of the days and nights

until her Lord should return in His glory, when she would be the honored person to give Him His first cup of tea!

Yet symmetry does not exclude entasis. Architects of a few generations ago, admiring the beauty of the Greek pillar, strove to reproduce it by following measurements made at the top and base of the column. To their chagrin and great perplexity, the imitation was a failure, until finally they discovered that the ancient pillars had been cut with a slight enlargement between base and capital, thus producing the desired entasis that their work had lacked. It is both possible and desirable for missionaries to have their specialties and their avocation, as well as their vocation and many-sided work. All that is argued for is that the handiwork of these royal builders should reflect the breadth and symmetry of Him who was the effulgence of the Father's glory, the very carving—χαρακτήρ—of His substance, an effect due to Jesus' entasis in great part. No one will need to be cautioned against an undue straining after this missionary charm; for no man can fail to prefer the long, graceful curve seen in the entasis of the Parthenon pillar to the bulge of a stumpy beer keg.

VII. PREPARATION FOR MISSIONARY WORK

1. *Lacking in Earlier Missions.* In 1886, when the Student Volunteer Movement for Foreign Missions came into existence, North America knew practically nothing of any special preparation for the work abroad. The doctor took the usual course in the medical school, ordinarily three years in length, with no hospital experience and no special surgical practice. The rest of the men went to the theological seminary and took the same studies as American ministers were pursuing in order to fit them—supposedly—for the most effective work in North America. Women had practically no special preparation. In Europe it was better and worse: worse, in that a great

many women and many men candidates had had no collegiate training and few of them any university advantages; better, in that this limited education made it necessary to require attendance at training institutions for prospective missionaries, where they received specialized education, with some supplementary cultural courses and a thorough grounding in Scripture and theology. Germany, where scarcely a missionary had had a university degree, was far more thorough. A six years' course, or longer, gave candidates cultural studies and a broad missionary preparation, based on the theory of making it possible for a graduate to fill any sort of specialized position made vacant by the furloughs of associates.

2. *New Impulses from the Volunteer Movement.* The advent of the American Student Volunteer Movement soon led to various forward steps. In 1894 classes, intended primarily for informing its candidates concerning the fields to which they were to go, were started in a few institutions with an enrollment of about two hundred. That work has been enlarged and strengthened through study classes using scores of text-books on Missions and enrolling in the year 1914, just before the War, a total of 37,542 students in 2,458 classes established in 591 institutions in forty-three states, as well as in Canada. This number includes practically every missionary candidate, as well as thousands of men and women students who are not Volunteers.

Almost contemporaneously with the initiation of this study class movement, a man was set apart for some months to visit American theological seminaries to investigate the situation. He found that in no regular seminary was any adequate preparation given for missionary service. This was the beginning of an agitation which, as much as anything else almost, has been the original impulse toward the special courses and full-time professorships now found in a number of seminaries. In a variety of other ways this Movement has furthered

the cause of preparation, thus supplementing these two important programs of education.

3. *Progress Since the Edinburgh Conference.* The Edinburgh World Missionary Conference of 1910 appointed a commission to make a special study of missionary training. Its report introduced the modern era of scientific preparation for missionary service. It led almost immediately to the formation in Great Britain of a Board of Missionary Studies, and in 1911 the North American Board of Missionary Preparation came into existence. Thus far it has been in the lead in such matters; and as it is the creation of the missionary societies of the United States and Canada, under the supervision of the Edinburgh Conference Continuation Committee, its action is very influential in the program of instruction and training of American candidates.

Students contemplating entering missionary service, should correspond with Mr. Robert P. Wilder, General Secretary of the Student Volunteer Movement, 25 Madison Ave., New York, who will give advice concerning undergraduate preparation. Those who desire more definite information concerning the training required for specific fields and branches of missionary work are advised to correspond with Director Frank K. Sanders, Ph.D., at the above address. As secretary of the Board of Missionary Preparation, he can give an impartial view of various fields and their requirements and of institutions for preparation. A few general statements concerning this subject are given here, though the reader especially interested should correspond with the gentlemen whose names and address have been given. It is also well for those in need of denominational advice, to write to the secretaries of their foreign mission board.

4. *What Can Be Done in College.* It is desirable for both men and women candidates to have a broad collegiate education, as the foundation and starting point for later studies. In view of the varied demands made upon mis-

sionaries, specialization at this stage is not desirable. If possible, one or more modern languages should be studied fully. If there is an opportunity to speak them in or outside the class, it will be even more helpful in the later acquisition of one's adopted tongue. Sociology, history—especially that of developing European and American states and institutions, the theory and practice of education, voice culture, vocal music, declamation, debate and general courses in the Bible are commonly taught in colleges and have a direct value for the proposed calling. Training in leadership is aided through the work done on committees of the Student Christian Associations and in young people's societies in churches. Religious teaching and preaching may be prepared for through the work of Sunday Schools and missions. Cosmopolitan Clubs and classes for foreigners, sometimes conducted by the Christian Association, afford fine opportunities for extra-curriculum preparation for work among strange races, and they also enable one to form friendships that are helpful later. Participation in the program of evangelistic bands, sent out into country towns during vacations by some colleges, is especially helpful for prospective missionaries.

5. *Professional Preparation.* Professional preparation will vary according to the appointment made by one's foreign board, and that is not commonly known until the last year of professional study. The four years' medical course does not need to be varied for medical missionaries, as medical needs abroad are much the same as here. The variation comes after graduation, when every candidate for medical missions should take a year or more of hospital practice, working both on the medical and surgical side, if possible. In specialization, eye and ear diseases should most commonly be studied. A short time in a maternity hospital, or some obstetrical practice or observation will prove very valuable also.

For the majority of men who are evangelistic workers, the full seminary course is desirable as a general rule. Courses in the Bible as a whole, as well as in its exegesis, and Biblical Theology are of fundamental importance. In studying Church History, its early heresies and the development of doctrine are sidelights of value where the infant Church is being built up in an environment of beliefs which tend in the same directions as they did in the early centuries. The history of the Church since the Reformation, and especially its extension in the last century as a supplement to its expansion in the ante-Nicene period, is of greater practical value than the records of the intervening thirteen hundred years. Apologetics and the history of modern ethical theories, together with a mastery of evolution from Darwin to the present day, are indispensable for workers among the educated classes in Latin America, Japan, India and China. Polities of different denominations should be understood in outline at least as a help in union movements abroad. There is a difference of opinion as to the desirability of devoting time to Hebrew in seminaries where it is not required. To be of value enough to make its acquisition outweigh the benefits of the same number of hours that might have been spent on other studies, it needs to be thoroughly mastered; the ordinary study of Hebrew is time less valuably used than it might otherwise be.

Sermon work is more helpfully done in churches than in the homiletic classroom, since missionary sermonizing is very different from that called for in America. Pulpit practice is an aid in self-control; and if done without notes after careful preparation, the benefits will be greater than if sermons are written—an almost unheard of method of preaching in mission lands, except to foreigners there. The objections against Christianity heard from audiences at church forums and similar gatherings and the necessity for answering them are foretastes of ex-

periences among Brahmins and Moslems. Passing through them before one is using a strange tongue is of decided advantage.

If the seminary is located in a large city where social work can be done as part of the program for earning a scholarship, it is a fine preparation for similar undertakings abroad. The inspection of settlements, the management of various labor and other leagues and the work of rescue missions and for released convicts are other preparatives for possible usefulness on the field.

6. *Specialized Work.* North American missionaries are specializing more than those of other sending countries. Where a candidate is needed to fill a definite position of this sort, he should first get his board's advice and then after consulting with the Director of the Board of Missionary Preparation, choose his institution and make his preparation there. Such special study can ordinarily be done far more satisfactorily at a university center than at a college or isolated seminary. Such specialization, however, is more commonly undertaken at a furlough period than before going out for the first time, since experiment only can determine who is best fitted for a given form of service.

Medical missionaries home on furlough often do special work, and the place is determined by the character of their deficiency. Some of the mission boards are also asking their outgoing medical candidates to study for a period in an approved school of tropical medicine, the expense being borne commonly by the board itself, if done at a European institution.

A miscellaneous list of items entering into the preparation of candidates prior to sailing is of interest for such readers only and is not called for here. Suffice it to say that any person sufficiently interested to do so, may learn from the foreign board of his denomination all such details through its manual for candidates and other appropriate literature.

VIII. IMPERATIVE URGENCY OF THE CALLING

The missionary's calling is more imperative than most others in certain particulars. For those reasons, it is one that has a prior claim to be considered by the conscientious Christian.

1. *The Vast Numbers Involved.* God so loved the world that he sent to it His only begotten Son. Whether Jesus actually uttered the words found in the closing section of St. Mark's Gospel or not,[1] "Go ye into all the world, and preach the gospel to the whole creation," He was so truly the Son of Man that it is His own favorite designation of Himself. As such, that statement and Matthew 28: 19-20 are wholly in accord with His spirit and constitute an imperative "Go ye," which to the conquering Duke of Wellington was the final word for the Christian. Look at a religious map of the world after the expiration of nineteen Christian centuries. Very little of it is marked with the distinctive color of Christianity. All of Asia and virtually all of Africa are garbed in the somber colors of other religions inadequate for man's need, and so are large sections of Latin America. Include all other communions of the Christian Church with Protestantism, and fully a billion—nearly ten times the number of inhabitants in the United States—remain outside the Christian fold. The challenge of a thousand millions in whose behoof Christ died and to whose relief His followers were sent must be met. How small the number in Christian lands who have never had an opportunity to know of Him! How innumerable the hosts of those arrayed under other banners in non-Christian countries! The Submerged Billion constitutes a numerical imperative of the most solemn significance.

2. *Christian Preëmption of Formative Periods.* Almost equally urgent is the fact that the vast majority of this Billion belong to peoples now in the formative period

[1] See marginal note to Mark 16: 9 in the Revised New Testament.

of their modern development. Out of the post-bellum melting-pot they run into the new molds of Occidental civilization. Their future depends greatly upon the present decade, whether it is to be evil, good, better, or best; and God intended the best for His children of every color and clime. If Christians do nothing and leave the issue to commerce and trade and industrial development, the best has been left out of the possible molds; the evil will probably shape most of the new national life, and their consequent best will only be better or good.

In 1854 Japan was forced to open her sea-gates to Christian nations. Happily Protestant Missions embraced the golden opportunity, and after a little more than half a century the Empire has sloughed off feudalism and ranks fairly well with the nations of the West. The greatest authority on Christian Missions of any time was the late Gustav Warneck, Professor at Halle. During his last years much of his thought was given to the promotion of missions in Japan and for the reason stated. It was a time that would never be duplicated; Christian influences exerted at this critical period would not only mean everything to the nation itself, but for much of Asia as well. It is obvious to add that the critical situation in the Far East at the present time makes the possession of Christian principles there even more important.

Gigantic, age-old yet virile China stands to-day at a similar parting of the ways. Mission boards partly realize this and are concentrating attention upon that field; yet how few the missionaries in contrast with its three or four hundred millions! Changes in some respects more momentous and more rapid are taking place there than in any other part of the globe. A form of government that has gloried in reproducing from age to age the marks of idealism found in the reigns of Kings Wên and Wu, eleven centuries before Christ, suddenly dons the liberty cap and becomes a Republic, an early Vice

President of its Senate a Christian Chinese graduated from an American university, and many officials throughout the Republic either Christians or educated in missionary schools. This is another proof that Christian molds are unspeakably desirable in the period of fusion. India at the present moment is in a most critical state, one that calls for a Christian solvent of her many political, social and industrial difficulties. And so of less conspicuous examples of recently transformed peoples, one may say that their future depends upon the present and coming decades. Our time is literally "an age on ages telling," an imperative of the seething melting-pot and the late War. It goes without saying, therefore, that strategy demands the Christian preëmption of every sort of moral and religious opportunity and to an almost equal extent of the intellectual one also.

3. *Inexorable Time.* Inexorable Time is more imperious in its demands upon the Christian than other imperatives. A generation is made up of clock ticks, each of which sounds the knell of shrinking, hopeless souls. The Chinese ideogram for the world of men and for a generation is millenniums old and in its original form was made up of three conjoined cords each bearing a knot and each knot standing for ten years. In three tens of brief years, according to their conception, a new world of men is born, grows to maturity, begets another generation, expires, is thrust into the grave,—and so on endlessly. In civilized countries, medical science has lengthened man's life by more than a decade; yet for the non-Christian world thirty years still spans a generation, after which a new one arises. It will not do for Christians to let a half century pass before evangelizing a tribe or a nation; for in the interval of fatal delay, that generation has passed away and a new one is begetting still a third world of hopeless children. "To-day, if ye will hear his voice, harden not your hearts,"—the voice of One

who yearns to see the fruit of His soul-travail and be satisfied. This cannot be, except as His followers of this generation help to save this generation.

4. *Unsatisfied Soul-hunger.* A pathetic thing concerning these passing worlds of Christless races and nations is their numb unconcern as to life here and hereafter—to get the real good out of it now and to make it a stepping-stone to a better future. Even more heart-moving is it to note the elect few whose souls hunger and whose lame hands of faith have wearied through a downward or forward groping after God instead of with an upward stretch. "Oh, that I knew where I might find Him!" And the response is like Rabindranath Tagore's "King of the Dark Chamber," transcendently mystic and for common folk hopelessly vague. How can children of the light and of the day, who have themselves laid hold on life, fail to see the imperativeness of tenderly taking into their own strong ones these lame hands and of leading such seekers after God to His presence where there is spiritual light and fullness of joy?

But it may be argued that this soul-hunger may be satisfied by the rehabilitation of non-Christian faiths, or by a fuller appropriation of the best in those creeds. That done, why should we be concerned for them? At the Nashville Student Volunteer Convention of 1906, Dr. Robert Speer, Senior Secretary of the Presbyterian Board, North, had this to say in that connection:

"We stand in the midst of a great world of wrecked religions. Heresy after heresy has shot schism upon schism through what we used to look upon as the solid mass of Mohammedanism; and all the other non-Christian religions are attempting in greater or less degree to transform themselves beneath our eyes. They are confessing, every one of them, their inadequacy to meet the needs of men.

"And, last of all, I might say what would have saved us all this discussion, if said at the beginning. For us

Calvary closes this question. All the non-Christian religions, except Mohammedanism, which in actual consequence rejects and supersedes Christ and therefore condemns itself—all the non-Christian religions except Mohammedanism were here when Jesus Christ came. If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, to the best of all the non-Christian religions,—the religion between which and all the other non-Christian religions a gulf is fixed,—Judaism, Jesus Christ came; and that, the best of all religions, He declared to be outworn and inadequate. The time had at last come, He taught, to supplant it with the full and perfect truth that was in Him. It will be enough for us quietly, as men and women who love Jesus Christ and to whom He is in no sham and unreal way Master and Lord,—it will be enough for us to recall His own great words: 'I am the good shepherd.' 'All that came before me are thieves and robbers.' 'I am the light of the world.' 'I am the way and the truth and the life: no man cometh to the Father but by me.' 'No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.'

"We bow our heads beneath the cross on which our Saviour hung, and for us no other word needs to be spoken regarding the absoluteness of His faith and the inadequacy of the half-teachers who had gone before Him, or who were to come after Him. No word needs to be spoken to us beyond His word, 'I came to save the world,' and the great word of the man who had loved Him dearly, whose life had been changed from weakness into strength by His power and who was to die in His service: 'And in none other is there salvation: for neither is there any

other name under heaven, that is given among men, whereby we must be saved.' As the owners and bearers of that name, how can we withhold from the hearts of men the sufficient message of their Father's life, their Father's love, made known alone in our only Lord and Saviour, Jesus Christ?"

5. *God's Delayed Purpose.* Urgency is present in the realization of our relation to the delayed purpose of God. Evidences of evolution are manifest on every hand; yet it is not the outworking of an iron law, as inexorable as that of the Medes and Persians which changes not. God's hand is in human history; its far off events are fore-written in His unfulfilled purposes. Armageddon may witness the ravenings for blood of Gog and Magog and the fulfillment of Jesus' dictum, "They that take the sword shall perish with the sword." But the Purpose still stands unchanged. Jesus shall reign; the Prince of Peace will surely bring—is bringing out of seas of fraternal blood—to its dawning that glad day when spears shall become pruning-hooks, and swords plowshares, when international righteousness shall dominate the races of men and Christian brotherhood bind the round world into a universal fellowship.

Read Professor Harnack's volumes on "The Expansion of Christianity During the First Three Centuries." Note how the gospel ran through the Roman Empire until it was crowned on the Imperial Throne. See how its spiritual fires afterward dimmed and how its super-men became as common flesh. Then in later centuries came very gradually the twilight of formal religion, Christians being unobedient to the divine Purpose, and the dark midnight of the dread millennial year following most naturally. As the clock of history struck 1200, 1300, 1400, the thick darkness of Europe yielded; and when 1500 sounded out upon the nations, the day of the world's redemption seemed to have dawned. Christ was rediscovered; the way into the Holy of Holies was disclosed

through its rent veil; once more the just lived by faith; Christian dynamics displaced dead scholasticism and a lifeless ritual; the Purpose was being accomplished. Yet one item was practically neglected in the Protestant program, not so much so in that of the Romanists. Luther and his fellow reformers failed to follow in the footsteps of the apostles who went everywhere preaching the Word, even though Palestine was not yet obedient to the new Faith. The reformers clung to their Palestine and, busied with their own extension and strengthening, thought little of the uttermost parts of the earth.

But the Purpose was not wholly forgotten by Christians. The boy Nicolaus Ludwig and his "Mustard Seed" society became Count Zinzendorf and the wonderful Moravian Mission, doing better than the earlier government Missions to India of Ziegenbalg, Plütschau and their successors. Carey, "the consecrated cobbler," led the way for the Baptists, they for the Congregationalists, they in turn for the Anglicans, and Britain was obedient to the divine Purpose. Five students at Williams College were overtaken by a divinely purposed thunderstorm; and in the lee of a sheltering haystack, and after prayer and consultation, with the watchword of faith leading them on, "We can do it, if we will," they willed to set the flame in the hearts of American Christians. The Purpose of God had begun to possess the nation which was in many respects best endowed for the world-wide task, though in other particulars less so than Great Britain and her strong colonies,—the dependencies of to-day,—Canada chief among them.

The Purpose is still far from fulfillment. Christian nations have money in abundance and men and women to spare. If alleged lack of them was the cry in July, 1914, it must be stilled henceforth and forever. Think of the billions of money, of the millions of lives that have been freely offered up, of even more millions who have endured deaths daily in the trenches where ruthless

men and bursting steel and excruciating gases rivaled each other in winning their toll of death! The mission cause calls for less than fifty thousand fresh recruits to reenforce those now on the far-flung battle line of the Prince of Peace. The expenditure of a single day of European war treasuries would pay all their budgets. The profit from war purchases in North America for a few months would supply all salaries and the expenses of carrying on schools, hospitals, printing establishments and Christian churches on foreign fields. European nations with one accord were doing it—slaying one another by the million—because they so willed to do; the Christian Church can do its less demanding task easily,—saving the waiting millions,—if it wills. The delayed Purpose of God can only be accomplished, if the Church wills, if its members will, if *you* so will, Christian reader.

To fulfill that divine Purpose demands sacrifice. Yet it stands written of the Son of Man and Son of God, "He saved others; himself he cannot save;" and also, "It is enough for the servant that he be as his master." Perhaps your will and your lack of love stand athwart of the Purpose of God for His needy world, thus delaying its accomplishment. That oft-quoted sentence of the brilliant teacher of Arabic in Cambridge University, occurring in an address delivered before students of Edinburgh and Glasgow, is the Hon. Ion Keith-Falconer's voice, still living these many years after he fell on sleep in Sheikh Othman in arid Arabia:

"While vast continents are shrouded in darkness and hundreds of millions suffer under the horrors of heathenism and Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field." In some measure, the divine Purpose depends upon your decision.

III

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

By

Judson Jackson McKim

CHRISTIAN WORK AS A VOCATION

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

Introduction

THE Young Men's Christian Association was organized in London, England, by a group of twelve young men who were away from home. None of them had either prestige or money. They did have an idea which was larger than they realized, for in seventy-six years the Young Men's Christian Association had organizations in fifty countries, owned in North America approximately $150,000,000 worth of property, had 5,809 employed officers, and never gave such indications of youth and vitality as at the present time. Those who know it best, predict that its days of greatest growth are yet to come. In the early part of 1920 the Personnel Bureau of the International Committee issued a statement in which they computed that there would be needed 1,500 additional Secretaries each year during the next ten years. To the young man who is interested in investigating the Association calling as a Life Work, the question of entering it may resolve itself into four phases namely,—Is the service the Association performs needed in the process of extending the Kingdom of God? Does this work appeal to me? Am I fitted for the task of leadership in this field of endeavor? If so, how shall I enter the work? Let us consider whether the Association is rendering important service in extending the Kingdom of God.

What Is It?

Supplements the Work of the Church. The Association reaches many men and boys who are not in close touch with the organized church. This it does, through its system of Committees by which it challenges men and boys with a great variety of worth while tasks. In the larger cities its great privilege-serving buildings are said to house more types of activity than any other building thus far developed by modern civilization. They attract young men by thousands and occupy their time with constructive character building activities.

Just as the lodge attracts and holds the interest of large numbers of men, so the Association, working among men and boys, also supplements the work of the Church with its specialized appeals. The Association building is planned to keep men and boys busy with useful character building tasks seven days each week. To the man and boy in touch with the Church, but for some cause not actually related to it or perchance indifferent or rebellious to its program, the Association may thus stand as a conserver and safeguard.

Interdenominational Service. The Interdenominational character of the Association enables it to perform many tasks which the individual church or denomination cannot well perform. Tasks which involve the city, state or nation as a whole, and are not primarily related to any individual church or denomination, may oftentimes be for that very reason intensified in their importance. One of the most striking examples here is that found in the Student Movement of the Association. The Student Volunteer Movement in which the Young Women's Christian Association now coöperates, is but one of the products of this phase of Association work, and has sent in the first thirty-three years of its history 8,140 of the best students from our American colleges, into Mission lands. The importance of this accomplishment few can appreciate. That

no single church or denomination could alone perform the service can be readily understood.

In a similar manner we might deal with the Industrial Department and the comprehensive program it provides, dealing as it does with men and boys in industry, a field in which both the workers and the Church are to-day in great need of each other. The Rural Work with its steady growth in the country districts where the rural church confronts serious problems, the Transportation Department with some 300 centers of organized Association endeavor among Transportation men, the Boys' Work with its program for helping churches to hold "the teen age boy," providing a program for organizing Hi-Y Clubs among High School boys and furnishing other forms of interesting endeavor. In some cases the scientifically arranged Christian Citizenship Training Program may be helpful to the Church in its effort to regulate its life so as to be of service to men and boys thus giving them the opportunity in turn to be of service. There is the Educational Program, with Day, Evening, and Correspondence Courses, which seems destined to make the Association one of the great Educational Institutions of the country and in which 140,707 students are already enrolled, a number largely in excess of the total number of students in all our denominational colleges. The Physical Department (so long and favorably known) has given the Association a unique place of leadership in the battle for clean sport and recreation. These examples point to the need and opportunity for interdenominational service.

Moreover, the elastic type of organization possessed by the Association makes it possible for this Agency to act quickly and efficiently when great local or National emergencies arise. A familiar example of this was shown during the recent World War when the Association was generally on the ground as soon as the troops, and because of its organization, was often able to continue its service after other Agencies felt it was wise to withdraw.

Running through and inspiring all phases of this work stands out the central dominating objective of the Association which may well be stated in the terms of the so-called Paris Basis adopted at the World's Convention at Paris, in 1855. This statement of purpose reads as follows:

The Young Men's Christian Association seeks to unite those young men, who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His Disciples in their doctrine and in their life and to associate their efforts for the extension of the Kingdom among young men.

To the steadfast loyalty to this objective, many men and boys testify by the quiet devotion of a Christian life. Because of its Interdenominational character and wideness of its program, where often the only requirement for leadership is the character basis, the Association offers to men and boys of many and all faiths, who are earnest and sincere, an opportunity for acquaintance and fellowship in the performance of common tasks. Here is some young man standing almost alone in the work of some small church. What a temptation there is for him to follow Elijah's example and hunt a juniper tree! But here comes along the Association with some program or function, absorbing this boy into the program, gives him an opportunity to rub shoulders with other boys and young men active in the work of other churches, and sends him back with a new vision and new determination.

Economy of Plan. We have already called attention to the fact that the Association presents a varied program and its buildings house many kinds of activities. This very fact makes for expense, for, not only is the equipment in itself expensive, but the more equipment, the more must be invested in personality to direct the use of the equipment. *A building is useful only when hous-*

ing and furnishing a working base for personality. Without the personality, the building frequently becomes a liability in the character building processes of the community. Wise economy in directing religious resources calls, then, for concentration by the erecting and maintaining of these Christian Service Stations. Because of the very nature of its work the program of the Young Men's Christian Association calls for the largest outlay of capital of any of the activities of the Christian Church. To have each church attempt for itself to duplicate the entire program and equipment of the Association, would make for financial failure before the plan was well started, to attempt less than the full program leaves a fraction of the field uncovered.

Growth. The work and influence of the Young Men's Christian Association is rapidly extending. Society generally honors with prosperity those organizations that serve. This would seem to point to a place of usefulness for this voluntary *lay organization* and its program as a necessary supplement to the Church. As Mr. W. J. Parker, of Chicago, points out, "After seventy-five years of service the Association unites worthy aims, skilled leadership, tested management and the confidence of the public." Why should not such an organization be useful in extending the Kingdom of God? It can be useful if given Christian leadership by strong and stalwart men.

Experimental Station. Moreover, because of its Interdenominational character, the Association has become a sort of general experimental station for Christian methods. A Yale Professor of Engineering recently stated in public that "The International Committee headquarters houses more experts than can be found under any other roof in America." Be that as it may, this staff of keen students and skilled promoters are constantly on the search for ideas and programs that seem to have merit. These are given a careful testing in the school of experience. Ideas and programs that stand the testing are then re-

fined and given to the religious world for further use and development. Thus it was that the Association brought the Boy Scout movement to America and fostered it until it could stand alone. Similar examples are those of Night School and Playground movements and many other features of so-called welfare work where the Railroad and Industrial Departments have been such recognized pioneers, or the creditable efforts made by the Religious Work Department and Association Press in placing at the disposal of all, valuable Bible Study Courses and programs of activity adapted to the special problems of men and boys.

How Does It Work?

Types of Men Needed. Let us now note the great variety in the lines of work opened up to the Association employed officer.

"The Association secretaryship offers opportunity for men of many sorts of ability and training. This is one of the glories of this new profession. In general, these opportunities might be divided into two classes: there is the opportunity to organize activities; and the opportunity to develop religious life—one calls for Executives; the other calls for Prophets. Both types of men are needed in the Association movement. At the present time we are long on the first class and short on the second. The very spirit of American life tends to develop the Executive. Few will deny that the trend of the Association movement in recent years has been to magnify the executive features of the work. Obviously, we need more men of the Prophet class. In all departments of the work the leadership most needed is that which will bring us out into new realms of vitality and power. The Executive brings together many small streams into one great canal; the Prophet discovers fountains of living water in the desert places."

"Men must be Seers before they are Prophets. The need of the hour is for secretaries who have paid the price in long periods of meditation, sustained efforts of investigation, research, reading, and study,—of learning the costly habits of intercession,—in order to bring human personalities one by one in touch with the Living Christ." [1]

A study made of the 1,035 new men entering Y. M. C. A. work in the year 1920 indicated that these recruits came from the following sources: 49% from business; 26% from school or college; 10% from teaching professions; 4% from the Ministry; 2% from other religious work and 9% miscellaneous.

Some sixty kinds of Association officers are at present listed in the official Secretarial Register. The Secretary may be with the International Committee or with some of the various State or Provincial Committees. Should he be with the International Group he has many departments to choose from in either the Home Field or Foreign Work Department. In State Work his choice is more limited, but, even here, we find some seven or eight different kinds of State Secretaries. In the local field, he may either be a General Secretary in charge, or he may find specialized duties suited to his liking and capacity. The most frequently found departments include—Business, Boys' Work, Educational Work, Religious Work, Industrial Work, Physical Work, Social Work, and Employment and Vocational Guidance Work. In the larger Associations not only all other Departments are found, but there may be several sub-divisions. In Boys' Work, for instance, we may find a City Boys' Work Secretary having general supervision of the Association Boys' Work of the city and representing the Association in the general promotion of Boys' Work. He may be assisted by a Boys' Division Secretary charged with the conduct of the building activities, a High School Secretary, an Em-

[1] Report of Commission on Personnel.

ployed Boys' Secretary and a Boys' Secretary, giving his time to boys in the poorer districts of the city. Similar sub-divisions might be noted in the other major divisions, so that a man with capacity, either large or small, is quite apt to find an opportunity to use the talents he possesses and that to great advantage.

But all men are not fitted for this task in spite of its great opportunity, and many who are fitted are unwilling to pay the price for success. Whatever may be said of other tasks, that of the Employed Officer is no sinecure. His hours are long, his absence from his family frequent, as he must use the leisure time of men to promote the Association. Most of his work being exclusively among men and boys, opportunities for sharing the tasks with the women of his family, as is so effectively done by many clergymen, is denied him. He must lose himself in this great task. He must constantly bear in mind that his task is one to be performed in the front rank where pressure is greatest and the result of mistakes of great import. His field is the men and boys of the community, be it City, Racial or College Groups among whom he is working. Now let hard times come, the Association suffers first, for its work and its resources come from the fragments—after men have first served their Church with time and funds. The Church is the agency of first importance. It serves the family,—social and sentimental ties rightly hold men's affections most firmly here. If they must give up anywhere they rightly give up all else before their investment in the Church and its cause will be allowed to suffer. The Association leader must, therefore, recognize the greater hazard existing in the game he plays and add great courage and abundant good judgment to his stock of assets if he is to hope for success. Moreover these talents are to be used in the very thick of the fight. Not only is the hardest present task of the Church with men and boys, but that problem is most seriously complicated in our larger cities. While making a

substantial contribution to the life of many a smaller city and rural community, the Young Men's Christian Association has shown its largest resourcefulness in the larger cities—the very spot where a church supplementing agency is most needed. The United States census for 1920 shows that but 38% of the church membership of America is found in cities of over 25,000 while 70% of the Y.M.C.A. membership is found in these same cities.

Again, the problems confronting the Association Secretary are constantly changing in number and form. The elastic adaptable nature of the Association is useless unless the leadership is wise enough and alert enough to quickly sense the changing needs and work accordingly. One of America's most successful Association secretaries said recently that one must entirely relearn the profession every five years if usefulness to the movement and the community is to be maintained. Perhaps in no other field is the thing being done so expressive of personality as in the work of the Young Men's Christian Association. A man eventually makes his own place and performs through the machinery of the Association the task he feels he can best do, of the many services needed by the community. Thus one will frequently find men of different temperament located in different fields, while having the same professional classification, rendering very different types of service. Moreover, these same men may themselves be performing next year a very different type of work than that which occupies their attention this year.

In general terms the work of a Y.M.C.A. Secretary may be described thus:

He must study the needs of men and boys.

He must wisely select those within the field of the Y.M.C.A.

He must visualize these needs into service tasks with which he can challenge men and boys.

He must secure the leadership and workers necessary to perform these tasks and finance the enterprises.

He must do all this in the spirit and by the power and method of the Master.

The success of a Secretary of the Young Men's Christian Association is not marked so much by the work *he does* as by the *growth of men and boys* through participation in the Association program. The wise and long-visioned Secretary seeks to have the general public see, not the Secretary, but the President of the Board of Directors, the Chairmen and members of the Committee force, and the many other men and boys who are performing service in and through the Association program. The Secretarial function is that of coach rather than that of captain, hence the less the Association is conscious of secretarial leadership and the more it responds to intelligent and competent lay leadership, other things being equal, the greater the success of the Secretary.[1]

And yet strange as it may seem, this does not rob the Secretary himself of one of the greatest opportunities for leadership in all the present day work of extending the Kingdom of God. The difference is in application of leadership and not in quality or quantity.[1]

The Secretarial leadership manifests itself in the surveying and analyzing of problems and then the interesting of strong men and boys in the solving of these problems, regardless of whether the Association machinery is always used or not. His greatest service is found in helping to develop the lay resources in the community. If he is successful he is placed in contact with the strongest lay men of the community without regard to their denominational relationships. His plans and his personality must inspire the confidence of those who themselves are leaders,

[1] A group of Secretaries recently indicated these elements of leadership as primarily necessary for success in the Secretaryship:

Organization	Salesmanship
Administration	Teaching
Promotion	Public Speaking

and he must secure their attention and a dedication of their ability to the developing of plans for the solving of the problems in which he is interested. If he fails here his cause is lost, his usefulness in this field gone. What greater opportunities for the exercise of the tactful qualities of Christian leadership are to be found anywhere!

In other words, the man who is to succeed as an Association Secretary must be a Religious Social Engineer, with large capacity for adaptability to changing conditions and outstanding qualities of leadership. A City Secretary, however, will probably be found doing some of the things specified in the classification at the end of this article under the heading, "What Does a Secretary Do?" This list was compiled, after much consultation, by Paul Super, formerly General Secretary at Honolulu.

Attached will also be found a sample week's program promoted by the New Haven's Young Men's Christian Association during the season of 1920-21. This program was promoted from a very limited equipment by a staff of eighteen men. A study of this schedule will indicate something of the range of work an Association Secretary may perform and the different types of men needed to promote a successful "Y" program. Several hundred volunteer committeemen were of course used and in this lies much of the value of the Association's service, that is, the challenging of many boys and men with attractive tasks which serve the community and develop the committeemen.

The Boys' Work Secretary in Shanghai, China, is said to have had 846 different committeemen actually performing service in his department during the year ending May 1st, 1921.

Here, then, stands the Association Secretary in the fore front of the battle. His contact with the men and boys, not definitely related to the organized Church, is large. Men and boys who seldom enter the doors of the Church, throng the buildings of the Association, taking advantage

of the many privileges which these modern structures have to offer. His duty then is *to interpret to these men the Church and the ideals for which the Church stands.* Where could there be a greater opportunity for the man who desires to lose himself in the service of God and his fellow-men than in work of the Association?

A Real Life Work. But is the Association Secretaryship a life work? Many have felt that, owing to the fact that this work is largely with young men and boys, a man soon becomes incapacitated by advancing years for effective service in this particular field. On January 1st, 1921, the Personnel Bureau issued the following statement regarding secretaries who have been in service an aggregate of twenty-five years or more:

No. of Men	No. of Years
1	51
1	50
2	48
1	47
1	46
2	45
1	43
3	41
1	40
2	39
6	38
6	37
4	36
1	35
6	34
10	33
21	32
17	31
21	30
20	29
23	28
23	27
23	26
21	25

GENERAL SECRETARIES

City Associations

Salaries	Pop. Under 25,000	Pop. 25 000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	Total
Under 1200			1		1	2
1200-1500	11		1		1	13
1501-1800	40	2		3	2	47
1801-2000	32		1	2	1	36
2001-3000	127	64	33	16	19	259
3001-5000	16	19	36	43	25	139
Over 5000			1	8	9	18
Total	226	85	73	72	58	514

BUSINESS AND FINANCIAL SECRETARIES

(Include Comptroller and Asst. Treasurer)

Salaries	Pop. Under 25,000	Pop. 25,000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	Total
Under 1200	4		2	2	2	10
1200-1500	4	2	3	6		15
1501-1800	1	5	4	3	2	15
1801-2000	2	1	5	1	4	13
2001-3000	2	2	9	13	5	31
3001-5000				3	4	7
Over 5000					1	1
Total	13	10	23	28	18	92

SOCIAL SECRETARIES

City Associations

SALARIES	Pop. Under 25,000	Pop. 25,000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	TOTAL
Under 1200			1	1	1	3
1200-1500	3	1	3	3	4	14
1501-1800		2	1	3	1	7
1801-2000		1	1	2	3	7
2001-3000			2	21	7	11
3001-5000				1		1
Over 5000						
TOTAL	3	4	8	12	16	43

MEMBERSHIP SECRETARIES

City Associations

SALARIES	Pop. Under 25,000	Pop. 25,000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	TOTAL
Under 1200		2				2
1200-1500	1	10	9	7	1	28
1501-1800	1	6	4	6	5	22
1801-2000	2	3	4	5	3	17
2001-3000	1	3	7	17	6	34
3001-5000				1	1	2
Over 5000						
TOTAL	5	24	24	36	16	105

EMPLOYMENT SECRETARIES

City Associations

Salaries	Pop. Under 25,000	Pop. 25,000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	Total
Under 1200				1	1	2
1200-1500			1			1
1501-1800			1	5	2	8
1801-2000				1	1	2
2001-3000			1	3	6	10
3001-5000						
Over 5000						
Total			3	10	10	23

INDUSTRIAL SECRETARIES

(And Americanization)

Salaries	Pop. Under 25,000	Pop. 25,000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	Total
Under 1200						
1200-1500		2	1			3
1501-1800		4	4	2	2	12
1801-2000	1	1	1	2		5
2001-3000	9	7	18	17	15	66
3001-5000				11	5	16
Over 5000						
Total	10	14	24	32	22	102

EDUCATIONAL SECRETARIES

City Associations

SALARIES	Pop. Under 25,000	Pop. 25,000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	TOTAL
Under 1200						
1200-1500			1	1		2
1501-1800			3	1		4
1801-2000				3	1	4
2001-3000		1	4	19	5	29
3001-5000			1	4	3	8
Over 5000					1	1
TOTAL		1	9	28	10	48

RELIGIOUS WORK SECRETARIES

City Associations

SALARIES	Pop. Under 25,000	Pop. 25,000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	TOTAL
Under 1200						
1200-1500			1	1		2
1501-1800			1	1	1	3
1801-2000		1		1	2	4
2001-3000		2	3	11	7	23
3001-5000			2	2	2	6
Over 5000					1	1
TOTAL		3	7	16	13	39

PHYSICAL DIRECTORS

City Associations

Salaries	Pop. Under 25,000	Pop. 25,000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	Total
Under 1200	2	1			1	4
1200-1500	39	10	1	1	2	53
1501-1800	43	18	10	11	1	83
1801-2000	13	15	9	5	7	49
2001-3000	19	25	34	38	23	139
3001-5000		1	1	2	6	10
Over 5000						
Total	116	70	55	57	40	338

BOYS' SECRETARY

City Associations

Salaries	Pop. Under 25,000	Pop. 25,000 50,000	Pop. 50,000 100,000	Pop. 100,000 500,000	Pop. 500,000 and over	Total
Under 1200	8	4	1	1		14
1200-1500	20	13	12	3	2	50
1501-1800	30	26	17	12	6	91
1801-2000	15	10	10	1	6	42
2001-3000	5	9	19	32	17	82
3001-5000				3	6	9
Over 5000						
Total	78	62	59	52	37	288

Salaries. While the salaries paid to Association secretaries are not as large as those paid for positions of similar responsibility in business, they do compare favorably with those received by men in other Christian callings.

The Commission on Personnel presented at the Lake Geneva Conference the following tables relative to the salary being paid 1,592 employed officers who voluntarily furnished information regarding their salaries:

County Secretaries

	1919	1920	1921
Under $1000	2	0	0
1001-1200	2	1	1
1201-1500	13	1	1
1501-1800	30	5	5
1801-2000	12	5	4
2001-2500	12	15	16
2501-3000	0	5	7
Above 3000	0	1	2
Totals	71	33	36
Average salary	$1793	$2265	$2377

State Secretaries

	1919	1920	1921
$1001-1200	4	0	0
1201-1500	8	1	1
1501-1800	26	4	3
1801-2000	9	1	1
2001-2500	39	9	8
2501-3000	5	35	29
3001-4000	3	13	22
Above 4000	0	7	8
Totals	94	70	72
Average salary	$2085	$3018	$3209

Retirement Fund. Plans have been perfected also for the establishing of a Retirement Fund which should be in operation in the near future. Under this plan a Secretary may retire at the age of sixty when he will be entitled to a pension equal in amount to 1½% of his average salary for the last ten years of service, multiplied by the total number of years of service. Towards the maintenance of this fund, annual assessments are paid by the benefitting secretaries and by the Associations which they serve. Details of the plan can be secured from the Personnel Bureau in New York upon application.

Am I Qualified?

A Man of God Required. But what are the characteristics which must mark the candidate for this great task? To begin with he must be a man of God. A humble attitude of mind, a Christ-like spirit of life, are the fundamental requisites of the profession. The Association employed officer must recognize that he stands as the finished product of the organization he represents. The community perhaps unfairly, but nevertheless unceasingly, will be constantly asking: "Do we want more men like the 'Y' Secretary in our community?" If the answer is in the affirmative, success becomes possible; if in the negative, next to impossible. It is not to make men and boys smart or clever, or strong or thrifty alone, that the Young Men's Christian Association primarily exists. It exists to help men and boys to pattern their lives after that of Jesus Christ. Here company is parted with those who believe in social regeneration without the Gospel message. The Young Men's Christian Association holds to no such emasculated gospel. It is dedicated fundamentally to a belief in the power of Jesus Christ to save a man from sin, and to a daily expanding life of consecrated usefulness. Unless such has been the personal experience of the man thinking of entering the Association service it

were better that he should either knock at other doors for admission, or else heed the larger, higher call to the service and companionship of the Man of Galilee. To follow any other course will bring disappointment to the individual and disaster to the Association served. It is not the pulling off of stunts, or the promoting of programs, that makes the Young Men's Christian Association Secretary a success. It is his ability to use contacts in strengthening character and helping men and boys to a better understanding of the "Will of God in a Man's Life Work." The challenge, then, is one of spiritual reproduction, and this means the willingness to develop at great sacrifice, if need be, a growing vital permeating spiritual life. Without this, as a possession or a treasure diligently sought after, no attempt should be made to open doors into the work of this Christian brotherhood.

The Evolution of the General Secretary. But given this dominating overflowing spirit of the Master, are there no other characteristics by which a man can test himself? In the early days there seemed to be none. Given an evangelistic fervor, and success seemed to be assured and often did come. In those days when the Association was finding itself, the ability to conduct Bible classes and religious meetings was the largest asset. But the Association has shown great adaptability, and as society has grown more complex, so the Association program has grown in range and complexity. The Stone Business Administration Report notes, for instance, the evolution of the General Secretary in four distinct stages: "First,—the Evangelistic—was he a soul winner?—types: Moody, Yatman, Sayles. Second—the day of personal friendship—Could he make young men feel at home?—types: McCoy, C. B. Willis. Third—Teaching—Could he teach the Bible?—types: Budge, Sinclair, See. Fourth—Executive—types: Messer, Diack, Bishop."

Lewis on Leadership. What, then, are the personal elements which now should mark the prospective candi-

date? These may be variously stated. Let us look to two sources: First, to the business world; for as far as these executive characteristics are concerned the difference in requirements is not great. E. St. Elmo Lewis states the essential characteristics of the Executive as follows:

"In selecting and developing leaders an appreciation of the factors or characteristics essential to efficient, successful leadership should be clearly formulated and carefully borne in mind. The essential characteristics of the successful executive may be said to fall under the following headings:

1. Character, integrity, resourcefulness, initiative, responsibility.

2. Imagination—No man is a true leader who cannot project himself into the future. He must have ideas and ideals in order to lead.

3. Judgment—A man must have perspective to see how many of his ideals are workable. He must have a scientific attitude—sound common sense.

4. Courage—Many men with good imagination and lofty ideals fail because they lack true courage. They are timid or they try to please everybody. Hence they do not go forward as leaders.

5. Efficiency—This comprehends the habits of hard work, thoroughness, and constant accuracy. True efficiency comes from native talents for a particular line of work, plus special training, plus experience, plus devotion to the task, plus generosity in work, plus conscience.

6. Understanding of Men—This is more than mere knowledge of men. This is the most crucial test of genuine executive ability. Executives must not only know human nature, have a knowledge of men, but literally *understand* them, be able to sympathize with them, put themselves in the place of those under them, and exercise a *"pull"* from the bottom upward, and not a *"drive"* or *"push"* from the top downward. This understanding of

men and the wise leadership of subordinates are the real test of *organization* fitness.

7. *Sound Knowledge* of the fundamentals of the industry and organization of which the executive is a part, and a knowledge of business of trade in their largest aspects. Many executives are inefficient and get into all sorts of trouble because they are not properly trained in the business in which they are to issue and execute orders.

8. Skill, which comes from the technique of practice and of business experience generally.

9. Courtesy—Men and women are more and more grasping the business value of fair, courteous treatment. The response to the appeal to high ideals is definite, but discourteous treatment reaps unsatisfactory results.

Industry awaits the administrator who shall be all that a gentleman should be: efficient but humane, adroit but honorable, a lover of his fellow-men as well as a leader of them: and who shall use his power with gentleness, and his wealth with imagination, and shall illuminate the world of private property with light from the far-away interest of the heart."

The Secretarial Bureau's Fifteen Points. The Secretarial Bureau suggests fifteen fundamental qualifications which to a greater or less extent should be possessed by a successful Secretary:

1. Caliber—He should be a man of capacity for big things.

2. Character—He must be strong and dependable.

3. Personality—He should make an impression on others because of his virility and attractiveness.

4. Religious Life—The religious life of the candidate should qualify according to the accepted Association standards "in doctrine and life."

5. Friendship—He must have the ability to win new friends readily and hold old friends firmly.

6. Leadership—This should be demonstrated by his be-

ing naturally chosen to head up things and by others generally following his lead.

7. Executive Ability—He must be able to plan his work and work out his plans without losing sight of main issues in undue attention to details, he must be able to "get things done."

8. Judgment—His judgment of men and situations must be sound and reliable.

9. Initiative—This is expressed in the originality of his ideas and his ability to start things in spite of obstacles.

10. Tact—This can be shown in the handling of delicate situations and in the discriminating dealing with all kinds of people.

11. Team Work—He must not be an individualist but must be able to work coöperatively and comfortably with others.

12. Health—He must have the physical basis for an exacting work that makes demands on a man's vitality and requires him to be practically always physically fit.

13. Education—The minimum required is preparation for college entrance or its equivalent. Preferably he should be a college graduate.

14. Unselfishness—He must be thoughtful for others, rather than for himself. The Association stands for friendly, unselfish service, and a selfish Secretary would be an Association anarchist.

15. Humility—He must be teachable as he will have much to learn; an egotist is offensive to young men, and can hardly be expected to become a leader.

"The prospective recruit should possess some of these fifteen essential qualifications in marked degree and should not be deficient in any of them. They are factors in the effective secretarial combination that have been proved indispensable to success in the Association work by years of experience and costly experimentation.

"Men about whom there is the least suggestion of moral delinquency, whether it takes the form of unreliability in financial matters, or reveals itself in some kind of sex weakness, even though high grade in other respects, should not be encouraged to enter the Association vocation. It is absolutely essential that an Association leader, because of his close association with boys and young men, should be morally above reproach."

The Standards Adopted by the Foreign Work Department. The Foreign Work Department, as the missionary enterprise of the Association is termed, issued a statement that this department will only be able to use men with the following characteristics:

Only those fitted to carry major responsibility; only those with good educational equipment equivalent to a complete college course; only those who can train native secretaries; only courteous men who can appreciate the viewpoint of a man of differing race; only men who are willing to stay behind the scenes; only balanced men, for each must be capable of working efficiently without American associates.

What Shall I Do?

If after testing himself by these requirements a young man still desires to consider the Association calling as a life work, how shall he make his contacts? There is always opportunity for any man of known and adaptable capacity for achievement in the Secretarial ranks of the Young Men's Christian Association. If one is interested let him preferably talk with some Secretary he may know. If that is not possible, a letter asking for an appointment with the Secretary in your own or a neighboring city will doubtless bring a prompt reply. It were well also to correspond with the Secretarial Bureau of the International Committee. Correspondence with this Bureau, notwithstanding its efficiency, cannot take the place of a

personal interview, and upon request the Bureau will endeavor to arrange for interviews with some one competent to advise.

While in the early days of the Association development many men (as in all new professions) entered the work with limited educational advantages, a greatly increased percentage of college men are now to be found in the Association ranks. The increased responsibility and corresponding prestige in the community make such training highly desirable, although not absolutely essential.

Following the general training, special graduate training may well be taken at the technical Y. M. C. A. Colleges; the International Y. M. C. A. College, Springfield, Mass.; the Young Men's Christian Association College, Chicago, Ill., and the Southern College at Nashville, Tenn. Here is to be found, in the best form, the technical information developed by the Association Brotherhood. The courses lead to a Bachelor's Degree, yearly becoming clothed with greater dignity. If one is interested in securing a Master of Arts, Bachelor of Divinity, or Doctor of Philosophy degree from one of the large Universities, the Y. M. C. A. Courses now being given at Yale University may well be carefully investigated. If one has only a High School course or its equivalent the Association Colleges at Chicago and Springfield are the schools to which one should apply, as the courses at the Southern College and Yale University are designed for graduate work.

The majority of young men enter the Association work directly from business life. Just as the college man would find himself bewildered if suddenly thrust into the Business Administration of a large Association, so the man entering from business will find it puzzling, for a time at least, to find his footing. If, however, he feels the pull of the opportunity he need have no fear but that he will here find abundant chance for use of all his natural

and acquired powers. His business training will doubtless deter him from making an unwise change in vocation, and generally he can have the benefit of testing his leadership ability in the volunteer Committee service of the Association located in his home city.

Whether he be either college or business man he should by all means attend one of the Association Summer Schools before assuming any large responsibility for Association development. These Summer Schools, of which there are now nine in North America, are unique developments in the line of education for religious leadership; they not only do much in the training of new men, but are invaluable aids in helping men already in service to keep abreast of the times in the ever expanding Association movement.

Certification. Owing to the fact that the Association profession is comparatively new, and that the demand is great for men to fill positions in the rapidly expanding program of the Association, a considerable number of men have been recruited who did not seem to be suited to the work of the Association. The Commission on Personnel of the Conference of the Association of Employed Officers, reporting at Lake Geneva, Wisconsin, in June, 1921, reported on a plan of "Certification" which was unanimously adopted and which has as its objective the applying of higher standards for admission into the Association Brotherhood.

This plan seeks to standardize the method by which an applicant should enter the Association work. It provides that an application form be filled and filed with a representative of the Young Men's Christian Association, preferably a General Secretary. This application blank will then be forwarded to the State Personnel Committee. Confidential references will then be collected and additional interviews held with the applicant by some one representing the State Personnel Committee. All material will then be assembled and reviewed by the Committee

and the application formally passed upon. Machinery is now being set up to operate this plan.

CONCLUSION

The Testimony of an Old Graduate. "To the man whose heart is on fire, whose head is cool, whose feet are steady and whose legs and arms are strong, the Association offers unquestioned opportunity," said a college man the other day. "Every man must pass through a period of decision if he is growing. In his ability to see clearly and choose courageously lies the kernel of his success. In the matter of a life work there appeared to me, for instance, two questions which had to be solved. The first one was between business and some sort of religious work. It was a hard fight. When the call to professional religious work won, the pendulum swung clear over and I resolutely cut loose from everything and tried to go to India. The pathway was barred and I found my place was in America, where I seemed to feel Christianity's great battleground was to be. Where, then, was the hardest task open to me in America? This seemed to be among the men and boys in the great cities. Such information as I could then gather deepened this impression. An unexpected opening came. A patient Secretary helped me and from that day to this I have had soul satisfaction in my task. Never easy, always making me reach to attain, full of opportunities for service, presenting testing calls on physical endurance, abundant contacts with personalities whose largeness has been inspiring, service with an organization where can be found the largest possible range for initiative and freedom. What more can this life hold out to any one?"

And so to virile men of vision and daring, men of steady courage, sound common sense, good judgment, initiative, imagination, wholesome personality, recognized leadership and dominating Christian faith the Macedonian

cry is again sent forth. Come on, young men and boys, and lend your hands and hearts to a cause where the sacrifices are genuine, and the compensating joys real, where your own growth can be purchased by unselfish service, and you can be sure of a grown man's chance at the world's great tasks!

ADDENDA

WHAT THINGS DOES A SECRETARY DO?

(From Training a Staff. By Paul Super)

(By Permission)

Arranges religious interviews.
Accounts for money.
Arranges medical and physical examinations.
Assigns lockers.
Attends staff conferences.
Answers general public inquiries.
Answers criticisms.

Becomes personally acquainted with men.
Balances the cash.
Banks money.

Collects fees.
Conducts game rooms.
Coördinates his work with others.
Conducts committee meetings.
Conducts lectures.
Coaches committeemen.
Coaches assistants.
Conducts meetings.
Conducts training classes.
Conducts personal interviews on others' problems.
Conducts foremen's meetings.
Coaches assistants at desk.
Carries on community service.
Calls on sick men.
Cultivates relationships with churches, schools, etc.
Conducts shop meetings.

Conducts financial campaigns.
Cultivates friends for the Association.
Conducts camps.
Checks cash.
Coöperates with pastors.

Develops character by personal contact.
Disburses money.
Discovers, secures, trains group leaders.
Determines educational policies.
Devises physical education program.
Dictates letters.

Enrolls students.
Employs instructors.
Extends hospitality.

Follows up students.
Fraternizes with men.
Formulates courses of study.

Gets members.
Gives information.
Gets jobs for men.
Gives vocational advice.
Gives sex instruction.
Gives information as to points of interest.

Handles correspondence.
Helps assimilate new members.
Hires help.
Helps on State and National Association affairs.

Introduces men to churches.
Inspects building.
Inspects equipment and activities.
Interviews prospective students.
Is a boys' work expert.
Interviews men.

Keeps abreast of times.
Keeps rooms in an orderly shape.
Keeps membership records.
Keeps attendance records.

Leads Bible classes.
Locates men in living rooms.
Leads hikes.
Lends men money.
Leads men into the Christian life.
Leads singing.
Locates and rectifies difficulties.
Leads men to church membership.
Learns people's names.

Makes talks and speeches.
Makes lobby attractive.
Makes a budget.
Makes surveys.
Makes prospect lists.
Makes daily reports.
Makes entries in record books.
Maintains a foreign work exhibit.
Manages an office.
Meets men.
Maintains relation with settlements and charities.
Maintains relations with Y. W. C. A., K. of C., C. S. Inc., Red Cross, etc.

Operates a building.
Operates a restaurant and soda fountain.
Operates a billiard room.
Outlines and plans policies.
Outlines business for committee meetings.
Organizes Bible classes.
Organizes athletic leagues.
Organizes social clubs.
Operates the 'phones.
Organizes campaigns.
Operates playgrounds.
Organizes a laundry system.

Promotes entertainments.
Promotes hygienic living.
Prepares publicity and arranges its distribution.
Pacifies folks.
Promotes a "24 Hour a Day" Club.
Purchases books, supplies, etc.
Promotes extension activities.
Plans programs of activities.
Promotes recreation.
Promotes educational classes.
Pays bills.
Promotes shop socials.
Promotes social programs.
Posts dormitory payments and room assignments.
Promotes physical work.
Promotes reading-room activity.

Raises money.
Runs a check room.
Runs movies.
Receives callers.
Recruits extra workers.
Runs an orchestra.
Rents rooms.

Supervises work of others.
Shows building.
Sells books, money orders, etc.
"Sells" Association features and activities.
Studies reports.
Studies for personal growth.
Supervises classes.
Solicits foreign work money.
Studies his field.
Studies the needs of men.
Secures committee service.
Sets up leagues and tournaments.
Sells candy, stamps, postcards.
Secures speakers.
Secures and attends Boards of Directors and committee meetings.

Teaches men to play games.
Trains teachers.
Teaches thrift.
Teaches men attitude toward job.
Trains other secretaries.
Takes membership applications.

Ushers at meetings.

Visits prisons.

Works with committeemen.
Writes manuals.
Wins peoples to the purpose of the Association.
Works up committees.
Writes newspaper articles.
Writes ads.
Works through committeemen.
Writes reports.

A WEEK'S PROGRAM

REGULAR SCHEDULED EVENTS

New Haven Y. M. C. A., March 7th to 14th, 1921

MONDAY

7:45 A. M.	Family Altar, Allingtown "Y."
8:30	Music Class, Allingtown "Y."
9:00	Secretaries' Staff Conference, Central "Y."
11:00	Music Class, Allingtown "Y."
12:00	Music Class, Allingtown "Y."
	Industrial Athletics at 18 Factories.
	Volley Ball, Hand Ball and Quoits at Winchester "Y."
12:00- 1:00	Open Alleys at Winchester "Y."
	Pool, Winchester "Y."
	Cafeteria—Serving Meals—Winchester "Y."
12:15 P. M.	Americanization Class, Geometric Tool Co.
12:15- 1:15	Employes' Volley Ball Game, Allingtown "Y."
12:15- 1:30	Business Men's Gym Class, Central "Y."
1:30	Commercial Hi-Y Inner Circle, Boys' Building, Central "Y."
2:00- 3:00	Hi-Y Basketball Practice, Central "Y."
3:00- 3:30	Hi-Y Swim, Central "Y."
3:00- 5:00	West Haven High School Basketball Team, Allingtown "Y."
4:00	Buzzer Class Wireless Club, Boys' Building, Central "Y."
4:00- 5:00	Junior Gym Class, Central "Y."
5:00- 5:30	Junior Swim, Central "Y."
5:00- 5:45	Physical Examination Appointments, Central "Y."
5:30-10:00	Bowling, Schedule Game, Winchester "Y."
5:45- 7:00	Senior Recreation Gym Class, Central "Y."
6:00	Training Conference, Americanization Teachers, Dwight Hall, Yale "Y."
6:00- 6:45	Bible Study Supper, Central "Y."
6:15	Bible Study under Leadership Rev. Maylott, Railroad "Y."
6:45	Advisory Service, Citizenship—Henry W. Stowell, City Court.
6:45- 7:30	Bible Class, Central "Y."
7:00	Industrial Y. M. C. A. Athletic Federation Meeting, Yale Graduates' Club.

	Two Teams Industrial Basketball, Allingtown "Y."
7:00- 8:00	Senior Swimming and Life-Saving Club, Central "Y."
	Physical Examination Appointments, Central "Y."
	Employed Boys' Gym Class, Central "Y."
7:00- 9:00	Vocational and Educational Interview Hours, Central "Y."
7:15- 9:15	Pre-Engineering Mathematics Class, Northeastern College, Central "Y."
7:15- 9:30	Freshman Engineering Mathematics, Northeastern College, Central "Y."
	Freshman Accounting, Northeastern College, School of Commerce and Finance, Central "Y."
7:30	United Workers Boys' Club Aquatic Activities, Swimming Pool, Central "Y."
	Moving Pictures, "Elements of the Automobile," Railroad "Y."
	Three Americanization Classes (Sargent and Company), Edwards' Hall.
	Beginners' Americanization Class, Dwight Hall, Yale "Y."
7:30- 9:30	Architectural Drafting, Building Tradesmen, Northeastern College, Central "Y."
7:30-10:00	Girls' and Seniors' Basketball, Winchester "Y"—Central "Y."
7:45	Hustlers and Apaches Group Club Meetings, Boys' Building, Central "Y."
	Girls' Industrial Basketball Meeting of Representatives, Central "Y."
8:00	Olympics Group Club Meeting, Foote Boys' Club.
	Bowling League (Telephone Dept.), Railroad "Y."
8:00- 8:30	Employed Boys' Swim, Central "Y."
8:00- 9:00	Intermediate Employed Boys' Gym Class, Central "Y."
	Two Teams Industrial Basketball League, Allingtown "Y."
9:00- 9:30	Intermediate Employed Boys' Game Period, Central "Y."
9:30- 9:45	Intermediate Employed Boys' Swim, Central "Y."

TUESDAY

7:45 A. M.	Family Altar, Allingtown "Y."
8:30	Music Class, Allingtown "Y."
11:00	Music Class, Allingtown "Y."
11:00-12:00	Professional Men's Gym Class, Central "Y."
12:00	Volley Ball, Hand Ball and Quoits in Winchester "Y."
	Music Class, Allingtown "Y."
	Noon-Hour Bowling League, Hoggson & Pettis.
12:00- 1:00	Cafeteria—Serving Meals—Winchester "Y."
12:15	Americanization Class, Geometric Tool Co.
	Executive Committee Industrial Recreation Meeting, Yale Graduates' Club.

12:15- 1:15	Employes' Volley Ball, Allingtown "Y."
2:00- 6:00	Reception, Women's Auxiliary, Sons of Veterans, Allingtown "Y."
2:30- 3:00	Intermediate Leaders' Club, Central "Y."
3:00- 4:00	Intermediate Gym Class, Central "Y."
4:00- 4:30	Intermediate Swim, Central "Y."
5:00- 5:30	Physical Examination Appointments.
5:30-10:00	Bowling Schedule Games, Winchester "Y."
5:45	Bowling League (Operating Dept.), Eight Teams, Railroad "Y."
6:00	Girls' Bowling, Acme Wire Co. vs. S. N. T. Tel. Co., Winchester "Y."
6:30- 8:00	Orchestra Practice, Allingtown "Y."
7:00- 7:15	Senior Leaders' Bible Class, Central "Y."
7:00- 9:00	Vocational and Educational Interview Hours, Central "Y."
7:15	Basketball, High School Gym (Girls' League): 1—Kolynos Co. vs. Acme Wire Co. 2—Geometric Tool vs. Berger Bros. 3—All-Star Industrial Team vs. Middletown All-Stars.
7:15- 7:35	Senior Leaders' Gym Class, Central "Y."
7:15- 9:30	Northeastern Preparatory School Classes in Algebra, Geometry, English, French, Bookkeeping and Mechanical Drawing, Central "Y."
7:30	Three Americanization Classes (Sperry & Barnes and Mixed Groups), Edwards' Hall.
	Advanced Americanization Class, Dwight Hall, Yale "Y."
	Intermediate Americanization Class, Byer's Hall, Yale "Y."
	Circolo Campagnia (Americanization), 137 Goffe Street.
	Italian-American Club (Americanization), Dixwell and Pine.
7:30- 9:30	Senior Graded Gym Class, Central "Y."
	Freshman Engineering, Mechanical Drawing, Northeastern College, Central "Y."
7:30-10.00	Basketball, Winchester "Y."
8:00	Palmer Hills Group Club Meeting, E. B. Foote Boys' Club.
	Graduate Basketball Practice, E. B. Foote Boys' Club.
	Bowling League (Interdepartment League), Eight Teams, Railroad "Y."
	Basketball—Preliminary Game—Railroad "Y"—(Winchester Girls vs. Railroad Y. M. C. A. Girls).
	Men's Bowling—Hoggson & Pettis vs. Sargents—Winchester "Y."
9:00	Basketball—Hartford Div. Supt.'s Office vs. New Haven Div. Supt.'s Office—Railroad "Y."
9:30-10:00	Senior Swimming, Central "Y."

10:00 Social, Music, Refreshments, Railroad "Y."
Visiting Ladies' Bowling, Railroad "Y."
All-Day Workers' Meeting Y. M. C. A. Ladies' Auxiliary, Central "Y."

WEDNESDAY

7:45 A. M. Family Altar, Allingtown "Y."
8:30 Music Class, Allingtown "Y."
9:30-10:30 Physical Department Conference, Central "Y."
11:00 Music Class, Allingtown "Y."
12:00- 1:00 Cafeteria—Serving Meals—Winchester "Y."
12:00 Music Class, Allingtown "Y."
Band Concert in Lobby, Winchester "Y."
Monthly Meeting of Board of Management, Secretary's Office, Railroad "Y."
12:15 P. M. Americanization Class, Geometric Tool Company.
12:15- 1:15 Employes' Volley Ball, Allingtown "Y."
2:30- 4:00 Intermediate Leaders' Club, Central "Y."
4:00 United Workers Boys' Club, Aquatic Activities in Swimming Pool, Central "Y."
4:00- 5:30 Junior Leaders' Club, Central "Y."
4:30 Meeting Stamp Club, Central "Y."
5:30-10:00 Bowling Schedule Games, Winchester "Y."
5:45 Bowling League (Operating Dept.), Railroad "Y."
5:00- 6:30 Business Men's Volley Ball, Central "Y."
6:00 Commercial Hi-Y Club Meeting, Central "Y."
Girls' Bowling:
Sperry & Barnes Co. vs. L. Candee Co., Algonquin Alleys.
Greist Mfg. Co. vs. Seamless Rubber Co., Algonquin Alleys.
Berger Bros. vs. Winchesters, Republican Alleys.
6:00- 7:00 Volley Ball—Winchester "Y" vs. Central "Y" Business Men.
7:15- 9:00 Freshman Business Law, School of Commerce and Finance, Northeastern College, Central "Y."
7:15- 9:15 Machine Design Class, School of Engineering, Northeastern College, Central "Y."
7:30 Three Americanization Classes (Sargent's), Edwards' Hall.
Beginners' Americanization Class, Dwight Hall, Yale "Y."
7:30-10:00 Basketball, Winchester "Y."
7:45 Industrial Night, Central "Y."
Basketball:
Winchester Co. vs. Seamless Rubber Co.
Acme Wire Co. vs. Westinghouse Co.
Forsythe Dye Co. vs. Berger Bros.
New Haven Clock Co. vs. S. N. E. Telephone Co.

8:00 Moran Group Club Meeting, Foote Boys' Club.
Men's Bowling:
Acme Wire Co. vs. Winchester R. A. Co. at Algonquin Alleys.
Greist Mfg. Co. vs. Seamless Rubber Co. at Republican Alleys.
Whitney Blake Co. vs. L. Candee Co. at Republican Alleys.
Geometric Tool Co. vs. New Haven Clock Co.
Northeastern College School of Engineering Committee Meeting, Central "Y."

8:45 Swimming and Life-Saving Class, Instruction for Industrial Men, Central "Y."
Allingtown "Y" Entertainment Night at Red Cross Hut.

THURSDAY

7:45 A. M. Family Altar, Allingtown "Y."
11:00 Music Class, Allingtown "Y."
12:00 Music Class, Allingtown "Y."
Noon-Hour Bowling League, Hoggson & Pettis.
Indoor Baseball, Winchester "Y."
12:00- 1:00 Cafeteria—Serving Meals—Winchester "Y."
12:15- 1:15 Employes' Volley Ball, Allingtown "Y."
12:15 Americanization Class, Geometric Tool Co.
12:15- 1:30 Business Men's Gym Class, Central "Y."
1:00 Training Class for Interviewers, Central "Y."
4:00 Basketball Game, E. B. Foote Juniors vs. Lowell House, at United Workers' Gym.
4:00- 5:00 Junior Gym Class, Central "Y."
4:30 Industrial Track Meet Committee at Yale Graduates Club.
5:00 Staff Conference, Industrial Dept., Central "Y."
5:00- 5:30 Junior Swim, Central "Y."
5:00- 5:45 Physical Examination Appointments, Central "Y."
5:30-10:00 Bowling Schedule Game, Winchester "Y."
5:45- 7:00 Senior Recreation Gym Class, Central "Y."
5:45- 7:30 Ladies' Bowling, Railroad "Y."
6:30 Fellowshi Supper, Central "Y."
7:00 Girls' Basketball, Allingtown "Y":
Edw. Malley Co. vs. Kolynos Co.
Acme Wire Co. vs. Geometric Tool Co.
7:00- 8:00 Employed Boys' Gym Class at Central "Y."
Senior Swimming and Life-Saving Club, Central "Y."
Physical Examinations, Central "Y."
7:00- 9:00 Personal Interviews, Central "Y."
Vocational and Educational Interview Hours, Educational Dept. Office, Central "Y."
7:15- 9:30 Freshman Engineering Mathematics, Northeastern College, Central "Y."
Pre-Engineering Preparatory Class, Central "Y."

7:30- 9:30	Railroad "Y" Basketball at Winchester "Y."
7:30	Three Americanization Classes (Sperry & Barnes and Mixed Groups), Edwards' Hall.
	Advanced Americanization Class, Dwight Hall, Yale "Y."
	Intermediate Americanization Class, Byer's Hall, Yale "Y."
	Circolo Campagnia (Americanization), 137 Goffe Street.
	Italian-American Club (Americanization), Dixwell and Pine.
7:30-10:00	Basketball, Winchester "Y."
8:00	Victor Group Club Meeting, E. B. Foote Boys' Club.
	Ladies' Basketball, Railroad "Y."
	Men's Bowling at Algonquin Alleys—Westinghouse Co. vs. Forsythe Dye Co.
8:00- 9:00	Intermediate Employed Boys' Gym Class, Central "Y."
8:00- 8:30	Employed Boys' Swim Central "Y."
8:00- 9:30	Class in Foremanship at Central "Y."
8:30	Training Conference, Americanization Workers, led by Miss Rose O'Toole, Americanization Supervisor, U. S. Rubber Co.
9:00- 9:30	Intermediate Employed Boys' Swim, Central "Y."

FRIDAY

7:45 A. M.	Family Altar, Allingtown "Y."
8:30	Music Class, Allingtown "Y."
9:15	Secretaries' Devotional Conference, Central "Y."
11:00	Music Class, Allingtown "Y."
11:00-12:00	Professional Men's Gym Class, Central "Y."
12:00	Music Class, Allingtown "Y."
12:00- 1:00	Cafeteria—Serving Meals—Winchester "Y."
12:15- 1:15	Employes' Volley Ball, Allingtown "Y."
1:30	Freshman Hi-Y Meeting, Central "Y."
2:30- 3:00	Intermediate Leaders' Club Practice, Central "Y."
3:00- 5:00	West Haven High School Basketball Team, Allingtown "Y."
4:00	Parents' Day, Central "Y."
5:00- 5:30	Physical Examinations, Central "Y."
5:30	Hi-Y Club Meeting, Central "Y."
5:30- 7:30	Business Men's Gym Class and Volley Ball, Central "Y."
5:30-10:00	Bowling Schedule Game, Winchester "Y."
6:00- 7:00	Bible Class, Allingtown "Y."
6:15	Boys' Bean Supper, Central "Y."
7:00	A. S. P. Group Club Meeting, Central "Y."
	Girls' Industrial All-Star Basketball Team Practice at Allingtown "Y."
7:00- 7:30	Business Men's Club Committee Meeting, Central "Y."
7:00- 8:00	Personal Interviews, Central "Y."

7:15- 9:30	Northeastern Preparatory School Classes in Algebra, Geometry, English, French, Bookkeeping, Mechanical Drawing, Central "Y."
7:30	Citizenship Lecture for Second-Paper Men—H. W. Stowell, City Court.
	Parlor Athletic Meet Social, Central "Y," Boys' Division.
	Wireless Club Meeting, Central "Y."
7:30- 9:30	Senior Graded Gym Class, Central "Y."
	Freshman Mechanical Drawing, Northeastern College Evening School of Engineering, Central "Y."
7:30-10:00	Basketball—Girls' and Church Leagues—Winchester "Y."
8:00	Men's Bowling, Elite Alleys:
	Acme Wire Co. vs. L. Candee Co.
	Westinghouse Co. vs. N. H. Clock Co.
	Bowling (Interdepartment League), Eight Teams Railroad "Y."
	Interdepartment Basketball, Railroad "Y."
	Iroquois Group Club Meeting, Foote Boys' Club.
	Blue Hawk Group Club Meeting, Foote Boys' Club.
	Basketball Game—Victors, Foote Boys' Club, vs. Maples Juniors, Music Hall.
9:30-10:00	Senior Swimming, Central "Y."

SATURDAY

7:45 A. M.	Family Altar, Allingtown "Y."
8:30	Music Class, Allingtown "Y."
9:00-10:00	Junior Gym Class, Central "Y."
10:00-10:30	Junior Swim, Central "Y."
10:00-11:00	Intermediate Gym Class, Central "Y."
11:00	Music Class, Allingtown "Y."
11:00-11:30	Intermediate Swim, Central "Y."
12:00	Music Class, Allingtown "Y."
12:00- 1:00	Cafeteria—Serving Meals—Winchester "Y."
12:15- 1:15	Employes' Volley Ball, Allingtown "Y."
1:30	Hike to Wintergreen Falls (Boys' Division, Central "Y.")
2:00	Interdepartment Basketball, Railroad "Y."
2:00- 4:00	Business Men's Volley Ball, Central "Y."
2:00- 6:00	Senior Recreation and Games Period, Central "Y."
2:00- 7:00	Senior and Business Swimming, Central "Y."
3:00- 5:00	West Haven High School Basketball Team, Allingtown "Y."
3:00- 6:00	Business Men's Volley Ball Tournament at Greenwich, Conn.
4:00- 5:00	Railroad Basketball Game at Allingtown "Y."
5:00- 5:30	Int. Employed Boys' Swim, Central "Y."
6:00- 8:00	E. B. Foote Boys' Club Gym Class, Central "Y."
7:00- 9:00	Reception, New Haven Masons, Allingtown "Y."

7:30-10:00	Basketball, Winchester "Y."
8:00	Athletic Rally, Interchurch Older Boys' Federation, Central "Y."
8:00- 8:30	E. B. Foote Boys' Club Aquatic Activities, Central "Y."

SUNDAY

7:45 A. M.	Family Altar, Allingtown "Y."
9:00-10:15	Bible Class, Allingtown "Y."
3:00 P. M.	Mass Meeting for Men at Central "Y." Address by Dr. G. Sherwood Eddy.
6:00- 7:00	Sunday Evening Service at Allingtown "Y."
7:00- 9:00	Reception, Woman's Auxiliary, at Allingtown "Y." Visitation of Foreign-Speaking Clubs "Y" Secretaries.

AVAILABLE LITERATURE ON THE ASSOCIATION VOCATION

Association Press, New York City

1. A Significant Life Calling.
2. Manhood Engineering.
3. The County Work.
4. Building Manhood.
5. A Career in Christian Education.
6. The Religious Work Specialists of the Y. M. C. A.
7. Community Work.
8. Industrial Work.
9. Physical Work.
10. The Fellowship Plan.
11. The Association Secretaryship.
12. Recruiting by Interview.
13. Personal Qualifications for the Successful Association Employed Officer.
14. Training of a Staff.

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